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A  
PRACTICAL KEY  
TO THE  
KANARESE LANGUAGE

BY  
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Missionary

FOURTH EDITION



MANGALORE  
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# INTRODUCTION

*(Not to be turned over.)*

The manner in which Europeans, fresh from home, frequently set about learning an Indian language is somewhat like the following—They take a grammar and begin with the numerous characters of the foreign language; then they take some Primer or other book and learn to read. Eager to read by themselves, they do not like to let their Munshi read the words to them, pronouncing them after him, but try to pronounce them first, ordering the Munshi to correct their errors. But the Munshi, poor man, is afraid of incurring the Sahib's displeasure by correcting him too often. Perhaps he has even learned by experience that his pupil is not very fond of being corrected, and he soon gets tired of correcting him, permitting him to acquire a vicious pronunciation. Meanwhile the pupil exerts himself to learn the declensions and conjugations by heart, tries to translate his reading book, learning the words and phrases or even whole pages of the book by rote. But what are the fruits of his exertions? Most probably the following:

1. He gets a faulty pronunciation of which he can only rid himself afterwards with great trouble and loss of time, if at all.
2. He encumbers his memory with a multitude of words for which he has no immediate use, and which he soon forgets again.
3. His ear does not get accustomed to the peculiar sounds of the vernacular when spoken by a native.
4. Consequently it takes an exceedingly long time before he is able to converse freely with natives even on common subjects.

To prevent these drawbacks, we advise the student to adhere to the following rules:

- I. Be careful to lay a sound foundation; therefore let every thing you learn be correct, making sure that it is so, and do not be satisfied unless you have a thorough knowledge of it.
- II. Save time.

## *I. To lay a sound foundation,\**

1. You should *learn*, but should not attempt to *teach yourself*; you should not pronounce a single word, or put two words together by yourself.
2. To learn a sound or expression, you should repeat it hundreds, even thousands of times, not by yourself, but referring every time immediately to a correct standard, that is, a native.

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\* We here partly quote from an essay on this subject by Colonel A. Cotton, which we read in an Indian Periodical nearly thirty years ago.

3. Learn only one thing at a time, and do not think that you will be able to master the character, the pronunciation, the meaning and the grammar of the foreign language all at the same time.
4. Take care to give your whole strength to the really essential parts of the subject.
5. Last, but not least, learn the language not by the eye, but by the ear.

## *II. To save time,*

1. Do not begin with learning the foreign character, for
  - (1) You can learn the language without it and will perhaps never want it.
  - (2) It is a most serious hindrance, absorbing a great deal of attention.
  - (3) It can be learned in one-hundredth part of the time which would be consumed at first, if learned after you have mastered the spoken language.
2. Do not begin with reading books, such as Primers, Readers, tracts and the like, which are composed with a view entirely different from that which you have, and will burden your memory with words of which you can make no use, at least not at the outset.

This little book is compiled with a view of assisting the student in following the above mentioned rules, furnishing the materials with which he may begin his studies in a profitable way. It consists

1. of the alphabet with its transcription in English characters,
2. of a vocabulary of 162 words, such as are indispensable to the beginner,
3. of a collection of 1000 homely phrases and sentences, containing only the words of the vocabulary with their transcription in English letters, accompanied by a verbal and a free translation.

Care has been taken to introduce those words in as many different grammatical forms as possible, to the effect that the student may acquire the elements of the grammar of the foreign language at the same time as he is learning its vocabulary.\*

To use these materials, the student should employ a good Munshi, if he can get one. If not, any native who can read and has a good pronunciation will do; a knowledge of English is not necessary for him. He should first take the alphabet, that is, its English transcription, and with the help of his Munshi carefully learn the pronunciation of those sounds which are foreign to his own tongue. Englishmen should be especially careful to acquire a correct

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\* To enable the student to better grasp the grammar of the Kanarese idiom, in the second edition the Conjugations and Declensions, as far as their knowledge is required for the understanding of the phrases and sentences, have been gradually introduced at the head of the paragraphs. The student will find it useful to commit these portions of grammar to memory, though this is not indispensable, since by committing the phrases and sentences to memory, he will get a knowledge of grammar as well.

pronunciation of the vowels and diphthongs a, â, ei, ou, and to avoid pronouncing a like the English a in *bad* or *far*, the letter v also has difficulties for them. Germans, chiefly natives of Southern Germany, should take the greatest care to distinguish the hard (mute) letters k, ç, t, p, and their aspirates from the soft ones g, j, d, b, and their aspirates. On the whole it must never be forgotten that nearly all the consonants, and some of the vowels too, have a pronunciation different from that of the corresponding letter in English as well as in German.

After this, let the student go through the vocabulary. The Munshi, sitting at a little distance with a book in his hand, pronounces the first word; after him the student pronounces; the teacher repeats, and the student again, always adding the English word immediately after the vernacular. This should be done at least five times, or oftener, till the Munshi is satisfied with the student's pronunciation. The second word is treated in the same manner, then the third, and in this way the whole vocabulary is gone through several times. When the student is tolerably familiar with the words, he should put down the book and go over them again in the same way several times without looking at the words, till he can pronounce every word, and knows the meaning of every word without the slightest hesitation. When this is accomplished he should proceed to the phrases and sentences, which should be gone through in the same way. At first he should repeat every word separately, about five times, with its exact meaning, proceeding as far as time and inclination permit him on the first day. Next day he should go through the same sentences again in the same manner, when he will probably get a little further. On the third day he may treat the sentences of the first day somewhat differently, reading the whole sentence together with its free translation about five times each; this day also a new batch of sentences may be commenced, which should be treated as the first. Thus every batch is first to be read on two successive days in such a way that each word is pronounced separately five times with its exact meaning, and then the whole sentence together with its free translation. In this way he should go through the whole set of sentences to the end of the book again and again, taking care never to pronounce a word, except immediately after, and immediately before hearing it pronounced by his Munshi, and continuing this study till every one of the sentences is as familiar to him as his own tongue. He should at first do it from the book, and afterwards without it. We would especially caution young missionaries who can give all their time to the study of the vernacular, against the fancy that they will gain anything by committing words or phrases to memory by themselves, independent of the Munshi, or by proceeding to new subjects before the old ones are thoroughly mastered, since almost all the knowledge acquired in this way at the beginning will prove eventually of little or no use to them. If it seem too tedious to them to be doing the same thing always, they may employ part of their time in learning the native character, without, however, using

it as yet in reading. They may also employ their spare time in acquiring as much information as possible on the geography and history of India, its religions, castes, customs, etc., which branches of study are almost as necessary to them as a knowledge of the language.

Having mastered the whole book in the way described, but not before, the student may proceed to learn the Kanarese character and begin to read some of the books published in the vernacular. We subjoin

## A LIST OF READING BOOKS

*which may be read by a European Student of Kanarese.*

### *1st Course.*

The **First, Second and Third Books** of the **Bombay Series**; or if the student happen to live in the **Madras Presidency**, **First Kanarese Instructor**, from p. 28 onward, and the **Second and Third Books** of the **Madras Series**. Missionaries will find the reading of some tracts useful, such as, **Short Bible Stories**, — **The Way of Wisdom**, — **The Good Way**, — **Little Henry and his Bearer**, — **On Religion**, — **Instructive Parables**, — **On Fatalism**, — **On Pilgrimages**. Of Bible portions, **The Gospel of St. John**.

### *2nd Course.*

**Moral Class-Book** (Mangalore), **Bombay Fourth Book** (new edition), — **Æsop's Fables** (Mangalore, the Fables only, not the "morals"), — **Seventy Stories** (Bangalore), — **Kathāsangraha** (Bangalore), Parts I and II. — **Tracts**, **Lingaitism Examined**, — **Examination of Hinduism**, — **The Wanderings of Yamunābāi**, — **The Married Life**, 1st part. The latter two especially are useful, giving the reader a glimpse of Hindu life. Bible portions, **Genesis** and **Exodus**, as in the commentary published at Mangalore; **Proverbs**, **Psalms**.

### *Poetry.*

On this stage students of Kanarese will do well to diversify their studies by reading some Poetry, such as **Kāvyapunjā** (Mangalore), **Kāvyamanjari** (Mangalore), **First Book of Kanarese Poetry** (Bombay Educational Department).

### *3rd Course.*

**Kathāmanjari** (Bangalore), — **Kanarese Kādambari** (Dharwar), — **Bunyan's Pilgrim's Progress**, Part I. — **Kathāsangraha** (Bangalore), Parts III to VI. — **Tracts**: **Good Words**, — **Bazar Book**, etc.

### *Poetry.*

**Minor Kanarese Poetical Anthology** (Mangalore), — **Second Book of Kanarese Poetry** (Bombay Educational Department).

*4th Course.* .

Kanarese School-Panchatantra (Mangalore), — Mudra Manjusha (Bangalore), — The Mahâbhârata and Râmâyana in Prose, as newly published in Mysore city.

**Poetry.**

Kanarese Poetical Anthology or Karnâṭaka Kâvyamâlâ, (Mangalore), — Kanarese Poetical Anthology or Prâkkâvyamâlîke (Bangalore).

## ABBREVIATIONS



*acc.* = *accusative*

*adj.* = *adjective*

*adv.* = *adverb*

*a. p.* = *any person*

*C.* = *Coast and Mysore*

*e. g.* = *exempli gratia, for  
example*

*f.* = *feminine*

*g.* = *gender*

*G.* = *German*

*h.* = *having*

*hon.* = *honorific*

*intr.* = *intransitive*

*m.* = *masculine*

*n.* = *neuter*

*p.* = *person, or page*

*pl.* = *plural*

*p. p.* = *past participle*

*pr. p.* = *present participle*

*rel. part. or r. p.* = *relative  
participle*

*S.* = *Southern Mahratta*

*sup.* = *superiors*

*v. p.* = *verbal participle*



# 1. The Kanarese Alphabet.

**Remark:**— We have omitted the pure Sanskrit letters which do not occur in the Vocabulary of this Book.

## a. Vowels ಸ್ವರಗಳು.

|   |    |                |                                   |            |
|---|----|----------------|-----------------------------------|------------|
| ಅ | a  | as a           | in America, or in the German kann |            |
|   |    |                | sometimes as a                    | in " " hat |
| ಆ | â  | a              | in father, or " " "               | Gabe       |
| ಇ | i  | i              | " him, " " " "                    | bitter     |
| ಈ | î  | i              | " polic, " " " "                  | view       |
| ಉ | u  | u              | " put, " " " "                    | Butter     |
| ಊ | û  | u              | " rude, " " " "                   | Ruh        |
|   |    | or oo          | " too,                            |            |
| ಏ | e  | e              | " pen, " " " "                    | Ende       |
| ಉ | ê  | e              | " eh, " " " "                     | Heer       |
|   |    | sometimes as e | " there, " " " "                  | wer        |
| ಐ | ei | ei             | height, " " " "                   | Weib       |

Englishmen should take care not to pronounce the first part of this diphthong too open; it is not like the Italian "a", but rather like the short sound of "u" in *but*.

ಓ O as o in police, or in the German Spott

It is the sound of "o" in *open* shortened, but not the common English short "o" as in *not*.

ಒ ô as o in note, or in the German rot

ಔ OU ou, out, " au " " sauer

The vowels e and ê, when beginning a word, are spoken, and therefore transcribed like ye and yê, as in the English *yes* and *yea*; in the same way "o", when initial, is pronounced wo, and ô...wô;<sup>1</sup> but when the word is closely united with the preceding one, the consonant sound disappears.

<sup>1</sup> To distinguish these vowel sounds from the true consonants "y" and "w" the former will be printed in italics: *y*, *w*.

## ೮. Consonants ವ್ಯಂಜನಗಳು.

|   |    |                                           |
|---|----|-------------------------------------------|
| ಕ | k  | as k in kick; the German k without aspira |
| ಖ | kh | k aspirated, as " ch in Chor              |
| ಗ | g  | as g in got, or " sagen; gehen            |
| ಘ | gh | " gh " Leghorn                            |
| ಙ | ṅ  | " ng " sing " singen                      |
| ಚ | ç  | " ch " child " deutsch, rutschen          |
| ಛ | ch | ch aspirated                              |
| ಜ | j  | as j in jar                               |
| ಝ | jh | jh aspirated                              |

The two sounds ç and j are not quite the same in Kanarese as ch and j are in English or tsch and dsch in German; they are thinner, being produced by slightly pressing the tip of the tongue only to the gum of the upper front teeth.

ಞ ṅ somewhat like ny in Bunyan

This sound is produced with the same organs as the preceding four.

|   |    |                    |
|---|----|--------------------|
| ಟ | t  | cerebral t         |
| ಠ | th | the same aspirated |
| ಡ | d  | cerebral d         |
| ಢ | dh | the same aspirated |
| ನ | n  | cerebral n         |

These five "cerebral" letters are produced by bending the tongue backwards and pressing the under side of its tip to the roof of the mouth.

|   |    |                                              |
|---|----|----------------------------------------------|
| ತ | t  | as t in the German Ton (without aspiration)  |
| ಥ | th | " th " " Thema, Rathaus (strongly aspirated) |
| ದ | d  | " d " " leiden                               |
| ಧ | dh | " d aspirated " standhaft                    |
| ನ | n  | " n in no " nirgends                         |

These dental letters, being produced by pressing the tip of the tongue against the upper front teeth, differ from the corresponding English letters, which—at least the first four—are pronounced farther backwards approaching the cerebrals; also somewhat from the German dentals, which are produced at the gum.

|   |    |      |          |         |                                   |
|---|----|------|----------|---------|-----------------------------------|
| 𐌲 | p  | as p | in pen   | or      | German Plage (without aspiration) |
| 𐌺 | ph | " ph | " uphold | or pin, | " Pein (strongly aspirated)       |

This letter is not the Greek ph and should not be pronounced like f.

|   |    |      |             |                       |
|---|----|------|-------------|-----------------------|
| 𐌲 | b  | as b | in bold,    | or German gaben       |
| 𐌺 | bh | " bh | " abhor     | " habhaft             |
| 𐌲 | m  | " m  | " man       | " mann                |
| 𐌺 | y  | " y  | " yet, or j | in " ja               |
| 𐌲 | r  | " r  | " ring,     | or " regen, schnurren |

This letter should be pronounced with the tip of the tongue against the front teeth, and more trilled than the English r.

|   |   |      |         |                  |
|---|---|------|---------|------------------|
| 𐌲 | l | as l | in lie, | or German liegen |
|---|---|------|---------|------------------|

Pronounced with the tip of the tongue against the front teeth.

|   |   |                 |        |
|---|---|-----------------|--------|
| 𐌲 | v | as the German w | in was |
|---|---|-----------------|--------|

It is different from the English v as well as from w, being produced with the lips only, without the help of the teeth, and without rounding the lips as for w.

|   |   |                     |                                                                                 |
|---|---|---------------------|---------------------------------------------------------------------------------|
| 𐌲 | š | a peculiar soft sh, | produced by holding the tip of the tongue towards the upper gum and sounding s. |
|---|---|---------------------|---------------------------------------------------------------------------------|

|   |    |       |          |                                                                 |
|---|----|-------|----------|-----------------------------------------------------------------|
| 𐌲 | sh | as sh | in ship, | the tongue is turned backwards as in pronouncing the cerebrals. |
|---|----|-------|----------|-----------------------------------------------------------------|

|   |   |      |         |              |
|---|---|------|---------|--------------|
| 𐌲 | s | as s | in say, | German sagen |
|---|---|------|---------|--------------|

|   |   |     |         |        |
|---|---|-----|---------|--------|
| 𐌲 | h | " h | " hand, | " Hand |
|---|---|-----|---------|--------|

|   |    |             |                                                       |
|---|----|-------------|-------------------------------------------------------|
| 𐌲 | l̥ | cerebral l, | produced with the same organs as the other cerebrals. |
|---|----|-------------|-------------------------------------------------------|

o This sign, as used in this book and in most Kanarese books, stands for any of the nasal sounds, ñ, ñ, ñ, n, m, when standing before one of the gutturals, palatals, cerebrals, dentals or labials, and it takes

1. the sound of ñ that is ng before the Gutturals k, kh, g, gh
2. that " í " " ny " " Palatals č, čh, j, jh
3. " " ! " " Cerebrals t, th, d, dh, n
4. " " ll " " Dentals t, th, d, dh, n
5. " " ll " " Labials p, ph, b, bh, m

Besides this, it has a peculiar sound before y, r, l, v, s, h, etc.; but as these combinations do not occur in this book, we have nothing to do with them here.

## 2. A Vocabulary

of

### 162 Familiar Words in their simplest Form.

#### Nouns ನಾಮಗಳು.

Nouns in Kanarese are of three genders:—

- (1) *Masculine* (m.) are the names of men, boys, and male deities;
- (2) *Feminine* (f.) are the names of women, girls, and goddesses;
- (3) *Neuter* (n.) are the names of little children, sometimes of women in contempt, of animals, and of all lifeless beings and abstracts.

|                   |                  |                      |
|-------------------|------------------|----------------------|
| 1. ಕೈ             | kei              | hand                 |
| ಕಾಲು              | kālu             | foot                 |
| 3. ಬಾಯಿ           | bāyi (bāi)       | mouth                |
| 4. ಕಣ್ಣು          | kaṇṇu            | eye                  |
| 5. ಕಿವಿ           | kivi             | ear                  |
| 6. ಅಪ್ಪ, ತಂದೆ     | appa, tande      | father               |
| 7. ಅಮ್ಮ, ತಾಯಿ     | avva, tāyi (tāi) | mother               |
| 8. ಅಣ್ಣ           | aṇṇa             | elder brother        |
| 9. ತಮ್ಮ           | tamma            | younger brother      |
| 10. ಅಕ್ಕ          | akka             | elder sister         |
| 11. ತಂಗಿ          | taṅgi            | younger sister       |
| 12. ಮಗು           | magu             | child                |
| 13. ಹೆಂಡತಿ        | heṇḍati          | wife                 |
| 14. ಹುಡುಗ, ಹುಡುಗಿ | huduga, hudugi   | boy, girl            |
| 15. ಮಂದಿ          | mandi            | people, persons      |
| 16. ಮಾತು          | mātu             | word, saying, matter |
| 17. ಕೆಲಸ          | kelasa           | work, business       |
| 18. ಮನೆ           | mane             | house                |
| 19. ಬಾಗಲು, ಬಾಗಲ   | bāgalu, bāgala   | door                 |
| 20. ಊರು           | ūru              | town, village        |
| 21. ಕತ್ತಿ         | katti            | knife, sword         |
| 22. ಕೊಡೆ          | koḍe             | umbrella             |
| 23. ಅಕ್ಕಿ         | akki             | rice (uncooked)      |

|              |          |                      |
|--------------|----------|----------------------|
| 24. ಅನ್ನ     | anna     | boiled rice, food    |
| 25. ನೀರು     | nīru     | water                |
| 26. ಬೆಂಕಿ    | benki    | fire                 |
| 27. ಊಟ       | ūṭa      | meal, dinner         |
| 28. ಎತ್ತು    | yettu    | bullock, ox          |
| 29. ಕುದುರೆ   | kudure   | horse                |
| 30. ಗಾಡಿ     | gāḍi     | carriage             |
| 31. ಹೂ, ಹೂವು | hū, hūvu | flower               |
| 32. ದಿವಸ     | divasa   | a day                |
| 33. ರಾತ್ರಿ   | rātri    | night                |
| 34. ಹಗಲು     | hagalu   | daytime              |
| 35. ಹೊತ್ತು   | hottu    | sun, time            |
| 36. ಬಿಸಿಲು   | bisilu   | sunshine             |
| 37. ಘಂಟೆ     | ghaṇṭe   | bell, hour           |
| 38. ಗೊತ್ತು   | gottu    | certainty, knowledge |
| 39. ಪಾಠ      | pāṭha    | lesson               |
| 40. ಕಷ್ಟ     | kashṭa   | pain, difficulty     |
| 41. ರೂಪಾಯಿ   | rūpāyī   | rupee                |

### Pronouns ಸರ್ವನಾಮಗಳು.

|               |                         |               |
|---------------|-------------------------|---------------|
| 42. ನಾ, ನಾನು  | nā, nānu                | I             |
| 43. ನೀ, ನೀನು  | nī, nīnu                | thou          |
| 44. ಇವ, ಈತ    | iva, ita <sup>1</sup>   | he (if near)  |
| 45. ಅವ, ಆತ    | ava, āta <sup>1</sup>   | he (if far)   |
| 46. ಇವಳು, ಈಕೆ | ivaḷu, ike <sup>1</sup> | she (if near) |
| 47. ಅವಳು, ಆಕೆ | avaḷu, āke <sup>1</sup> | she (if far)  |
| 48. ಇದು       | idu                     | this          |
| 49. ಅದು       | adu                     | that          |
| 50. ತಾ, ತಾನು  | tā, tānu                | self          |
| 51. ಯಾರು      | yāru                    | who?          |
| 52. ಏನು       | yēnu                    | what?         |

<sup>1</sup> The forms *ita*, *āta*, *ike*, *āke* are more polite than the other; they are extensively used in South-Mahratta, but seldom on the coast.

### Adjectives ವಿಶೇಷಣಗಳು.

|                 |                |                             |
|-----------------|----------------|-----------------------------|
| 53. ಈ           | i              | this, these                 |
| 54. ಆ           | â              | that, those                 |
| 55. ಯಾವ         | yâva           | which? what?                |
| 56. ಇಷ್ಟು       | ishtu          | this much, as many as these |
| 57. ಅಷ್ಟು       | ashṭu          | that much, as many as those |
| 58. ಎಷ್ಟು       | yeshṭu         | how much? how many?         |
| 59. ಇಂಥ, ಇಂಥಾ   | intha, inthâ   | such as this, ... these     |
| 60. ಅಂಥ, ಅಂಥಾ   | antha, anthâ   | such as that, ... those     |
| 61. ಎಂಥ, ಎಂಥಾ   | yentha, yenthâ | what kind?                  |
| 62. ಎಲ್ಲಾ       | yellâ          | all                         |
| 63. ಬಹಳ         | bahala         | much, many                  |
| 64. ಹೆಚ್ಚು      | heççu          | more                        |
| 65. ತುಸ, ಸ್ವಲ್ಪ | tusa, svalpa   | little, few                 |
| 66. ಕೆಲವು       | kelavu         | some                        |
| 67. ಒಳ್ಳೆ       | woḷle          | good                        |
| 68. ಚಲೋ         | çalô           | nice, fine, good            |
| 69. ಹೊಸ         | hosa           | new                         |
| 70. ಹಳೆ         | halo           | old                         |
| 71. ದೊಡ್ಡ       | dodḍa          | great, big                  |
| 72. ಚಿಕ್ಕ, ಸಣ್ಣ | çikka, saṇṇa   | small, little               |

### Verbs ಕ್ರಿಯಾಪದಗಳು.<sup>1</sup>

|             |          |       |
|-------------|----------|-------|
| 73. ಇರು     | iru      | be    |
| 74. ಬಾ, ಬರು | bâ, baru | come  |
| 75. ತಾ, ತರು | tâ, taru | bring |

<sup>1</sup> We have given the verbs in their crude form, which, in most cases, is the same as the 2nd person singular of the imperative mood; only in the verbs *bâ*, *tâ*, crude forms *baru* and *taru* from which the other tenses are made, differ from the 2nd person singular imperative *bâ* and *tâ*.

|                 |                            |                            |
|-----------------|----------------------------|----------------------------|
| 76. ಆಗು         | âgu                        | become, happen, be done    |
| 77. ಹೋಗು        | hôgu                       | go                         |
| 78. ಓದು         | wôdu                       | read                       |
| 79. ಹಾಕು        | hâku                       | throw, place               |
| 80. ತೋರು        | tôru                       | appear, seem               |
| 81. ನೋಡು        | nôdu                       | look                       |
| 82. ಮಾಡು        | mâdu                       | do, make                   |
| 83. ಆಡು         | âdu                        | play                       |
| 84. ಕಾಣು        | kânu                       | see, appear                |
| 85. ಹೇಳು        | hêlu                       | say, tell                  |
| 86. ಕೇಳು        | kêlu                       | hear, ask                  |
| 87. ಎಳು         | ʔêlu                       | rise, get up               |
| 88. ಬೀಳು        | bêlu                       | fall                       |
| 89. ಕೊಡು        | koḍu                       | give                       |
| 90. ಕೆಡು        | keḍu                       | become bad, rot            |
| 91. ಬಿಡು        | biḍu                       | leave, give up             |
| 92. ಇಡು         | iḍu                        | put                        |
| 93. ಅನ್ನು       | annu                       | say                        |
| 94. ತಿನ್ನು      | tinnu                      | eat                        |
| 95. ಉಣ್ಣು       | unṇu                       | eat (chiefly cooked food)  |
| 96. ನಿಲ್ಲು      | nillu                      | stand                      |
| 97. ಮುಚ್ಚು      | muççu                      | shut                       |
| 98. ಕೊಳ್ಳು      | koḷlu                      | take, buy                  |
| 99. ಕೂಡು, ಕುಂಡು | kûḍru, kuṇḍru <sup>1</sup> | sit down                   |
| 100. ಮಲಗು       | malagu                     | lie down                   |
| 101. ಬಾರಿಸು     | bârisu                     | ring, play (an instrument) |
| 102. ಕಳುಹಿಸು    | kaḷuhisu                   | send                       |
| 103. ಕರೆ        | kare                       | call                       |
| 104. ಬರಿ, ಬರೆ   | bari, bare                 | write                      |
| 105. ತೆಗೆ, ತೆಗೆ | tegi, tege                 | take away, remove          |

---

<sup>1</sup> The form *kuṇḍru* is considered vulgar by the educated classes.

### Defective Verbs ಉನಕ್ರಿಯಾವದಗಳು.

|                 |            |                                           |
|-----------------|------------|-------------------------------------------|
| 106. ಸಾಲು       | sālu       | to be enough, to suffice                  |
| 107. ಬೇಕು       | bēku       | is wanted, are wanted                     |
| 108. ಬೇಡ        | bēḍa       | is not wanted, are not wanted             |
| 109. ಇಲ್ಲ       | illa       | is not, there is not, not                 |
| 110. ಅಲ್ಲ       | alla       | is not so, not                            |
| 111. ಉಂಟು       | uṇṭu       | is, are (used in all genders and numbers) |
| 112. ಆರೆ, ಆರೆನು | āre, ārenu | I cannot                                  |

### Adverbs ಕ್ರಿಯಾವಶೇಷಣಗಳು.

Most of them are originally nouns, capable of being declined and qualified by relative participles.

|                     |                          |                     |
|---------------------|--------------------------|---------------------|
| 113. ಇನ್ನು          | innu                     | yet, still, more    |
| 114. ದೂರ            | dūra                     | far                 |
| 115. ಇಲ್ಲಿ          | illi                     | here                |
| 116. ಅಲ್ಲಿ          | alli                     | there               |
| 117. ಎಲ್ಲಿ          | yelli                    | where?              |
| 118. ಇಂದು           | indu                     | to-day, now         |
| 119. ಅಂದು           | andu                     | that day, then      |
| 120. ಎಂದು           | yendu                    | when?               |
| 121. ಈಗ             | īga                      | now                 |
| 122. ಆಗ             | āga                      | then                |
| 123. ಯಾವಾಗ          | yāvāga                   | when?               |
| 124. ಹೀಗೆ, ಹೀಗೆ     | hīge, hīṅge              | like this, thus, so |
| 125. ಹಾಗೆ, ಹಾಗೆ     | hāge, hāṅge <sup>1</sup> | like that, thus, so |
| 126. ಹ್ಯಾಗೆ, ಹ್ಯಾಗೆ | hyāge, hyāṅge            | how?                |
| 127. ಯಾಕೆ           | yāke                     | why?                |
| 128. ಮಾತ್ರ          | mātra                    | only                |
| 129. ಹೌದು           | houdu                    | yes                 |
| 130. ಸೈ, ಸರಿ        | sei, sari                | right, well, good   |

<sup>1</sup> Also used as a postposition.

## Prepositions ಉಪಸರ್ಗಗಳು.

In Kanarese they are placed after the genitive case of the word which they govern, and are therefore postpositions. Most of them are used as adverbs also.

They are, properly speaking, nouns, which, with the exception of Nos. 137 and 139, originally ended in *u*, or a consonant, as *mundu*, *hindu*, *mêl*, *kelagu* etc. The termination *e* is a kind of locative termination, expressing “in” or “on”; so that the proper meaning of *munde* is=in the front part, *mêle*=in the upper part, on the upper side, in after time, etc. By keeping this in mind, its construction in sentences will be easily understood.

|            |         |                  |
|------------|---------|------------------|
| 131. ಮುಂದೆ | munde   | before, in front |
| 132. ಹಿಂದೆ | hinde   | behind, after    |
| 133. ಮೇಲೆ  | mêle    | on, after        |
| 134. ಕೆಳಗೆ | kelage  | below            |
| 135. ಒಳಗೆ  | wolage  | within, in       |
| 136. ಹೊರಗೆ | horage  | without, out     |
| 137. ಹತ್ತರ | hattara | near             |
| 138. ಮುಂಚೆ | munçe   | before           |
| 139. ತನಕ   | tanaka  | till, as far as  |

## Affixes ನಿಪಾತಗಳು.

|           |      |              |
|-----------|------|--------------|
| 140. ಎ    | ê    | even, just ( |
| 141. ಓ, ಆ | ô, â | (interrogati |
| 142. ಊ    | û    | also, too, e |
| 143. ರೆ   | re   | if (affix of |
| 144. ಇಂತೆ | inta | than (affix  |

<sup>1</sup> In the following phrases and sentences it is generally not translated at all, but marked with Italics.

<sup>2</sup> Generally rendered only by a sign of interrogation (?) after the word to which it is affixed.

## Numeral Adjectives ಸಂಖ್ಯಾ ವಾಚಕಗಳು.

|                      |                                                       |           |
|----------------------|-------------------------------------------------------|-----------|
| 145. ಒಂದು, ಒಬ್ಬ      | <i>wondu (n.), wobba (m. &amp; f.)</i> <sup>1</sup>   | one       |
| 146. ಎರಡು, ಇಬ್ಬರು    | <i>yeraḍu (n.), ibbaru (m. &amp; f.)</i> <sup>2</sup> | two       |
| 147. ಮೂರು, ಮೂವರು     | <i>mûru (n.), mûvaru (m. &amp; f.)</i>                | three     |
| 148. ನಾಲ್ಕು, ನಾಲ್ವರು | <i>nâtku (n.), nâlvaru (m. &amp; f.)</i>              | four      |
| 149. ಐದು, ಐವರು       | <i>eidu (n.), eivaru (m. &amp; f.)</i>                | five      |
| 150. ಆರು             | <i>âru (n.)</i>                                       | six       |
| 151. ಎಳು             | <i>yêlu (n.)</i>                                      | seven     |
| 152. ಎಂಟು            | <i>yenṭu (n.)</i>                                     | eight     |
| 153. ಒಂಭತ್ತು         | <i>wombhattu (n.)</i>                                 | nine      |
| 154. ಹತ್ತು           | <i>hattu (n.)</i>                                     | ten       |
| 155. ಹನ್ನೊಂದು        | <i>hannondu (n.)</i>                                  | eleven    |
| 156. ಹನ್ನೆರಡು        | <i>hanneraḍu (n.)</i>                                 | twelve    |
| 157. ಹದಿಮೂರು         | <i>hadimûru (n.)</i>                                  | thirteen  |
| 158. ಹದಿನಾಲ್ಕು       | <i>hadinâtku (n.)</i>                                 | fourteen  |
| 159. ಹದಿನೈದು         | <i>hadineidu (n.)</i>                                 | fifteen   |
| etc.                 | etc.                                                  | etc.      |
| 160. ಹತ್ತೊಂಭತ್ತು     | <i>hattombhattu (n.)</i>                              | nineteen  |
| 161. ಇಪ್ಪತ್ತು        | <i>ippattu (n.)</i>                                   | twenty    |
| 162. ನೂರು            | <i>nûru (n.)</i>                                      | a hundred |

<sup>1</sup> *wobba* derived from *worva* = *wor* (one) + *va* (the personal affix).

<sup>2</sup> *ibbaru*, from *irvaru* = *ir* (two) + *varu* (the personal affix in the plural).

### 3. One Thousand Phrases and Sentences composed of the Words of the Vocabulary.

1. ಬರು *baru* = to come; ಹೋಗು *hōgu* = to go (*G. kommen, gehen*).

Conjugation of Verbs ending in u.

*Present verbal participle:* *bar-utta* = coming (never used as an adjective)

*Present and future relative participle:* *bar-uva* = coming, (he) who comes or is coming, (that) which comes (*used as an adjective*)

*Infinitive:* *bar-a, bar-alu, bar-alikke* = to come

*Verbal noun:* *bar-uvadu* = the coming

#### Present Tense.

*Singular:*

*barutt-ēne*, I come, am coming  
*barutt-i*, thou comest, art coming  
*barutt-āne*, he comes, is coming  
*barutt-āle*, she comes, is coming  
*barutt-ade*, it comes, is coming

*Plural:*

*barutt-ēve*, we come, are coming  
*barutt-iri*, you " "  
*barutt-āre*, they (*mas. & fem.*) come, are coming  
*barutt-ave*, they (*neut.*) come, are coming

*Imperative singular:* *hā*, come;

" *Plural:* *barri* or *banni* come;

*Imperative singular:* *hōgu*, go;

" *Plural:* *hōgiri*, go;

*barali*, let me (him, her, it) come

*barali*, let them come

*hōgali*, let me (him, her, it) go

*hōgali*, let them go

*Remarks:* In the same manner all the verbs on pp. 6 and 7, except those ending in e or i, are conjugated.

ಇಲ್ಲಿ ಬಾ

Come here

ಬರುತ್ತೇನೆ

I am coming

ಯಾರು ಬರುತ್ತಾರೆ?

Who is coming? who will come?

illi hā

here come

baruttēne

I come

yāru baruttāre?

who they come?

|                                   |                        |
|-----------------------------------|------------------------|
| ನಾನ್ ಬರುತ್ತೇನೆ                    | nānu baruttēne         |
| I am coming, I shall come         | I I come               |
| ಒಬ್ಬ ಹುಡುಗ ಬರುತ್ತಾನೆ              | wobba huḍuga baruttāne |
| A boy is coming, will come        | one boy he comes       |
| ಅವ್ವ ಬರುತ್ತಾಳೆ                    | avva baruttāle         |
| My mother is coming               | mother she comes       |
| ಒಂದು ಕುದುರೆ ಬರುತ್ತದೆ              | wondu kudure baruttade |
| A horse is coming, will come      | one horse it comes     |
| ಯಾವಾಗ ಹೋಗುತ್ತೀರಿ?                 | yāvāga hōguttiri?      |
| When are you going?               | when you go            |
| ನಾಳೆ ಹೋಗುತ್ತೇವೆ                   | nāle hōguttēve         |
| We shall go to-morrow             | to-morrow we go        |
| ನಾವು ಹೋಗುವದಿಲ್ಲ                   | nāvu hōguvad' illa'    |
| We are not going, we shall not go | we the going is not    |

## 2. ಬರು baru, ಹೋಗು hōgu (*continued*).

|                                                                                       |                          |
|---------------------------------------------------------------------------------------|--------------------------|
| <i>Past verbal part.</i> — bandu = being come ;                                       | hōgi = having gone       |
| <i>Past relat. part.</i> — banda = (he) who is come ;                                 | hōda = (he) who is gone, |
| (that) which is come ;                                                                | (that) which is gone     |
| <i>Past verbal noun.</i> — bandaddu = 1. the having come ; hōdaddu = 1. the being (or |                          |
| 2. the thing come.                                                                    | having) gone ;           |
|                                                                                       | 2. the thing gone.       |

<sup>1</sup> *Hōguvad' illa* = *hōguvadu-illa*. — When the final *a* or *u* and sometimes *i* of a word is followed by the initial vowel of another word, or of a termination, it is generally dropped, and the two words are spoken as one word. Sometimes this euphonic union (Kan. *sandhi*) takes place even before a consonant. In future this kind of elision will always be marked with an apostrophe.

The verbal noun in Kanarese differs from that in English and German by retaining its verbal capacity of taking a subject, whereas in English the agent must be added in the form of a possessive case or a possessive pronoun, *e. g.* *nāvu hōguvadu* = our going ; *avaru hōguvadu* = their going ; *kudure hōguvadu* = the horse's going ; *avanu bandaddu* (see No. 2) = his having come. Objects and adverbs also may be added to the Kanarese verbal noun.

## Past Tense.

| <i>Singular:</i>                         | <i>Plural:</i>                |
|------------------------------------------|-------------------------------|
| band-e(nu), I came                       | band-eyu, we came             |
| band-i, thou camest                      | band-iri, you came            |
| band-a(nu), he came                      | band-arū, they (m. & f.) came |
| band-a(lu), she came                     |                               |
| ban-tu, it came                          | band-avu, they (n.) came      |
| hōd-e(nu), I went                        | hōd-eyu, we went              |
| hōd-i, etc. ( <i>just like bandenu</i> ) | etc.                          |
| hōyitu, it went                          |                               |

*Remarks:*—The past tense is formed by adding the terminations *enu, i, anu, aḷu, ilu, evu, iri, aru, acu* to the past relative participle, whose last vowel *a* is dropped; as, *banda + enu = bandenu*; *hōda + iri = hōdiri*; *māḍida* (*the past rel. part. of māḍu*), *māḍidenu*; only the formation of the 3rd person, neuter, of the singular number is irregular. Colloquially the termination *nu* is often omitted.

|                                   |                                        |
|-----------------------------------|----------------------------------------|
| ಯಾವಾಗ ಬಂದ?                        | yāvāga banda?                          |
| When did he come?                 | when he came                           |
| ನಿನ್ನೆ ಬಂದು ಹೋದ                   | ninne bandu hōda                       |
| [again                            |                                        |
| He came yesterday and went away   | yesterday h. <sup>1</sup> come he went |
| ಬಂದದ್ದು ಚಲೋದು <sup>2</sup>        | bandaddu <sup>2</sup> ḷalōdu           |
| It is well that he came (is come) | the h. come good                       |
| ಹೋಗಿ ಬರಿ (ಬನ್ನಿ)                  | hōgi barri (banni)                     |
| Go and come back                  | h. <sup>1</sup> gone come              |
| ಹೋಗಿ ಬರುತ್ತೇನೆ                    | hōgi baruttēne                         |
| I am going <sup>3</sup>           | h. <sup>1</sup> gone I come            |
| ನಾ(ನು) ಹೋಗುವದಿಲ್ಲ                 | nā(nu) hōguvad'illa                    |
| I am not going, I shall not go    | my going <sup>4</sup> is not           |
| ನೀ ಯಾಕೆ ಹೋಗುವದಿಲ್ಲ?               | nī yāke hōguvad'illa?                  |
| Why are you not going?            | why thy going <sup>4</sup> is not      |

<sup>1</sup> H. come = *having come*; for the sake of brevity the English for the past verbal participle will in future always be abbreviated thus.

<sup>2</sup> Ḷalōdu = ḷalō + du; see Remark 2, page 18.

<sup>3</sup> Though the literal meaning of this sentence is, "I am going, but shall return", yet it is generally used in leave taking.

<sup>4</sup> See note 1 page 12. Though the phrase literally means: "I the going", it will, when possible, for the sake of brevity and convenience, in future be translated: "my

ನಾ ಯಾಕೆ ಹೋಗಲಿ?

Why should I go?

ಅವನು ಬಂದ ಮೇಲೆ ಹೋಗುತ್ತೇನೆ

I shall go after his arrival

ಹೌದು, ಹೋಗ ಬೇಕು

Yes, you must go

nā yāke hōgali?

I why let (me) go

avanu banda mēle<sup>1</sup> hōguttēne

he coming after I go

houdu, hōga bēku

yes, to go is wanted

3. ಅನ್ನು annu = to say (*G. sagen*);

ಅಂದು andu = having said; ಅಂದಿತು anditu = it said.

(Conjugated like *baru*.)

ಎನಂದಿ?

What did you say?

ಬಾ ಅಂದೆ

I told you to come

ಎನೂ ಅನ್ನಲಿಲ್ಲ

I (*a. p.*)<sup>3</sup> did not say anything

ಹೌಗನ್ನ ಬೇಕು?

How should I (*a. p.*) say?

yēn andi?

what thou saidst

bā ande

come I said

yēnu annal'illa<sup>2</sup>

what even to say not

hyāg'anna bēku?

how to say is wanted

going"; *nīnu hōguvadu* will be translated: "thy going", etc. The present verbal noun, combined with *illa*, is used to form a kind of negative present tense; as, *nānu hōguvad'illa*, I do not go, am not going; *nīnu hōguvad'illa*, thou dost not go, art not going; *avanu hōguvad'illa*, he does not go, is not going, etc.

<sup>1</sup> *Banda mēle*,—to understand this and similar phrases, it should be remembered (see p. 9, Remark to the Prepositions), that *mēle* is, properly speaking, a noun with a locative termination, meaning "in aftertime"; the literal meaning of *avanu banda mēle* is therefore, "in the aftertime (following that in) which he came", i. e. after his coming. It should further be noted that the Kanarese relative participle permits of a more unlimited application than English participles; e. g. *banda divasa*, the day which is come; but *avanu banda divasa*, the day on which he came; *nīvu banda divasa*, the day on which you came; *nāvu baruva divasa*, the day on which we shall come, etc.

<sup>2</sup> See note 1 p. 12. The second form of the infinitive mood (as, *annalu*, *baralu*, *hōgalu*) is much used to form a kind of negative past tense, as *nānu annal'illa*, I did not say; *nīnu annal'illa*, thou didst not say; *avanu annal'illa*, he did not say, etc.

<sup>3</sup> The letters *a. p.* in parenthesis, meaning *any person*, are used to show that the verb is impersonal and may be used equally with the 1st, 2nd or 3rd person.

|                                      |                              |
|--------------------------------------|------------------------------|
| ಹೀಗನ್ನ ಬೇಕು                          | hig' anna béku "             |
| You ( <i>a. p.</i> ) should say thus | thus to say is wanted        |
| ಅವನು ಅಂದ ಮಾತೇನು?                     | avanu anda mât' énu?         |
| What did he say?                     | he which (he) said word what |
| ನೀನಂದದ್ದೇನು?                         | nin' 'adadd' énu?            |
| What did you say?                    | thou which saidst what       |
| ಇದಕ್ಕೇನನ್ನತ್ತಾರೆ?' [this called?     | idakk' 'én' annuttâre?       |
| What do they say to it? or what is   | to this what they say        |
| ಬರುತ್ತಾರಂತೆ?                         | baruttâr' ante?              |
| They are coming, I am told           | they come it says            |
| ಬಂದರಂತೆ                              | bandar' ante                 |
| They are come, I am told             | they came it says            |

4. ಅವ *ava* = he, that man, ಇವ *iva* = he, this man,  
ಆತ *âta* = he; ಈತ *ita* = he (*hon.*) (*G. er, jener, dieser*).

#### Declension of Masculine Nouns and Pronouns ending in ಅ a.

|                  | Singular:                                             | Plural:                                                  |
|------------------|-------------------------------------------------------|----------------------------------------------------------|
| 1. Nominative,   | <i>ava-n-u</i> , he                                   | <i>ava-r-u</i> , they                                    |
| 2. Accusative,   | <i>ava-n-annu</i> , him                               | <i>ava-r-annu</i> , them                                 |
| 3. Instrumental, | <i>ava-n-inda</i> , by him,<br>from him               | <i>ava-r-inda</i> , by them, from them                   |
| 4. Dative,       | <i>ava-n-ige</i> , to him                             | <i>ava-r-ige</i> , to them                               |
| 5. Ablative,     | <i>ava-n-a-deseyinda</i> ,<br>for him, on his account | <i>ava-r-a-deseyinda</i> , for them, on their<br>account |
| 6. Genitive,     | <i>ava-n-a</i> , his                                  | <i>ava-r-a</i> , their                                   |
| 7. Locative,     | <i>ava-n-alli</i> , in him,<br>on him                 | <i>ava-r-alli</i> , in them, on them                     |

*Remarks:* — 1. Each case consists of the crude form (here *ava*), a connecting sound (here *n* in the singular, and *r* in the plural), and the termination. The terminations are the same (the Dative excepted) for all declensions and for singular and plural. The connective letter only is changed. It is *!* for the feminine gender, as, *ava!u* = she, *ava!annu*, *ava!inda*, etc.

<sup>1</sup> About the form *idakke* see *idu* p. 18.

<sup>2</sup> *Ante*, derived from *annuttade* = it says, is added at the end of a sentence to express that the sentence is the saying of some other person, or of rumour; compare the French "on dit".

2. *Iva, āta, ita* are declined in the same way; also the numeral adjective *wobba*; whereas *ibbaru, mīvaru, nāvaru eivaru*, follow the plural *avaru*.

3. The ablative is, properly speaking not a particular case, but it is the genitive followed by the instrumental of the word *dese*, it will therefore be omitted in future.

ಎಲ್ಲಿಯ *yelliya* = of what place,

ಧಾರವಾಡದ *dhāravāḍada*, = of Dharwar, ಊರಿನ *ūrina* = of the town,

ಮಂಗಳೂರಿನ *maṅgaḷūrina* = of Mangalore.

|                                   |                                       |
|-----------------------------------|---------------------------------------|
| ಅವನು ಯಾರು?                        | avanu yāru?                           |
| Who is he?                        | he who                                |
| ಅವನ ಹೆಸರೇನು?                      | avana hesar' ēnu?                     |
| What is his name?                 | his name what                         |
| ಅವನು ಯಾವ ಊರಿನವ?                   | avanu yāva ūrin' ava <sup>1</sup> ?   |
| Of what place is he?              | he what of town he                    |
| ಈತನು ಧಾರವಾಡದವ <sup>1</sup>        | itanu dhāravāḍad' ava <sup>1</sup>    |
| This is a Dharwar man             | this man of Dharwar he                |
| ಆತನು ಮಂಗಳೂರಿನವ <sup>1</sup>       | ātanu maṅgaḷūrīn' ava <sup>1</sup>    |
| That is a Mangalore man           | that man of Maṅgaḷūr he               |
| ಈಗ ಬಂದವರಾರು?                      | iga band' avar' yāru?                 |
| Who are the persons just come?    | now who came they who                 |
| ಅವರು ದೊಡ್ಡವರು                     | avaru dodḍ'avaru <sup>2</sup>         |
| They are big men, rich men        | they great ones                       |
| ಅವರನ್ನು ಕರೆ                       | avarannu kare                         |
| Call them                         | them call                             |
| ಅವರಿಗೆ ನೀರು ಕೊಡು                  | avarige niru <sup>3</sup> koḍu        |
| Give them some water              | to them water give                    |
| ಆ ಚಿಕ್ಕವನಿಗೆ ಹೂ ಕೊಡಿರಿ            | ā cīkk'avanige hū <sup>3</sup> koḍiri |
| Give that little one some flowers | that to little one flower give        |

<sup>1</sup> The crude form, instead of the nominative, is generally used colloquially.

<sup>2</sup> *Dodḍ'avaru, cīkk'avanu*; these and similar compounds will in future in the interlinear translation be rendered :— great ones, little ones, and the like. Further particulars about these compounds see No. 28.

<sup>3</sup> The crude form is often used instead of the accusative case when it can be done without causing ambiguity.

5. ಮಾತು *mātu* = word, saying, matter (*G. Wort, Sache*).

Declension of Nouns ending in a moveable ಉ u.

|                          | Singular:                                         | Plural:                                              |
|--------------------------|---------------------------------------------------|------------------------------------------------------|
| 1. <i>Nominative</i> ,   | <i>mātu</i> , the word or<br>a word               | <i>mātu-gaḷ-u</i> , the words                        |
| 2. <i>Accusative</i> ,   | <i>mât-annu</i> , the word                        | <i>mātu-gaḷ-annu</i> , the words                     |
| 3. <i>Instrumental</i> , | <i>mât-in-inda</i> , by, from<br>or with the word | <i>mātu-gaḷ-inda</i> , by, from or with the<br>words |
| 4. <i>Dative</i> ,       | <i>mât-ige</i> , to the w.                        | <i>mātu-gaḷ-ige</i> , to the words                   |
| 6. <i>Genitive</i> .     | <i>mât-in-a</i> , of the w.                       | <i>mātu-gaḷ-a</i> , of the words                     |
| 7. <i>Locative</i> ,     | <i>mât-in-alli</i> , in or on<br>the word         | <i>mātu-gaḷ-alli</i> , in or on the words            |

*Remark*.—All the nouns terminating in *u*, on pp. 4 and 5 of the Vocabulary, except *magu* are declined in the same way.

ಯಾವ ಮಾತು ಹೇಳಿದ?

What did he say?

What word did he use?

ಈ ಮಾತು ಹೇಳ ಬೇಡ

Do not say this;

Do not tell this matter

ಈ ಮಾತುಗಳು ಒಳ್ಳೆ ಮಾತುಗಳಲ್ಲ

These are improper words

ನೀನು ಮಾತು ಕೇಳುವವಿಲ್ಲ

You are disobedient

ಈ ಮಾತಿಗೇನು ಹೇಳಲಿ? [matter?

What can I say to this? . . . this

ಎನು ಮಾತಾಡುತ್ತೀರಿ?

What are you talking about?

ಇದು ದೊಡ್ಡ ಮಾತಲ್ಲ

It is not a great matter

ಈ ಮಾತಿನಲ್ಲಿ ಎನೂ ಇಲ್ಲ

There is nothing in the matter

yāva *mātu*<sup>1</sup> *hēḷida*?

what word he said

i *mātu*<sup>1</sup> *hēḷa bēḷa*

this word to say is not wanted

i *mātugaḷu woḷḷē mātugaḷ' alla*

these words good words not

ninu *mātu*<sup>1</sup> *kēḷuvad' illa*

thou word the hearing is not

i *mātig' ēnu hēḷali*?

this to the word what let me tell

yēnu *mât' āḍuttiri*?

what word you play

idu *doḍḍa mât' alla*

this great word not

i *mâtinalli yēn'ū illa*

this in the word what even is not

<sup>1</sup> *Mātu*, the crude form instead of the accu sative *mâtannu*, see note 3 p. 16.

|                                     |                             |
|-------------------------------------|-----------------------------|
| ಮಾತು ಕೊಡುತ್ತೇನೆ                     | mātu koḍuttēne              |
| I give my word; I promise           | word I give                 |
| ಅವರ ಮಾತಿನ ಮೇಲೆ ಬರುತ್ತೇನೆ            | avara mātina mēle baruttēne |
| I shall come relying on their (his) | their of the word on I come |
| promise                             |                             |

6. ಅದು adu = that; ಇದು idu = this; Pronouns (*G. jenes, dieses*)-

ಅ ಓ = that, those; ಈ i = this, these; Adjectives

(*G. jener, jene, jenes; dieser, diese, dieses*).

### Irregular Declension of adu.

|           | Singular:                             | Plural:                                                    |
|-----------|---------------------------------------|------------------------------------------------------------|
| 1. Nom.   | adu, that, it                         | avu, avu-gaḷ-u, those ( <i>i.e.</i> those things),<br>they |
| 2. Acc.   | ad-annu, that                         | av-annu, avu-gaḷ-annu, those (things),<br>them             |
| 3. Instr. | ad-ar-inda, by, from, or<br>with that | avu-gaḷ-inda, by, from, with those<br>(things)             |
| 4. Dat.   | ad-akke, to that                      | av-akke, avu-gaḷ-ige, to those (things)                    |
| 6. Gen.   | ad-ar-a, of that                      | avu-gaḷ-a, of those (things)                               |
| 7. Loc.   | ad-ar-alli, in that                   | avu-gaḷ-alli, in those (things)                            |

Remarks:—1. *Idu* and all the neuter numeral adjectives on p. 10 follow *adu* in their declension, as do also the verbal nouns, such as *baruvadu*, *bandaddu*.

2. Adjectives, relative participles, and genitive cases of nouns and pronouns get the force of nouns or pronouns by having the syllable *du* (instead of *adu*) added to them, and are then capable of being declined like *adu*; for instance:—*doḍḍa*=great, *doḍḍadu*, a great one, a great thing; *hōḍa*=which is gone, *hōḍaddu*=that which is gone; *nanna*=my, *nannadu*=mine; *namma*=our, *nammadu*=ours, etc. When added to past relative participles, the *d* of *du* is generally doubled, as *bandaddu* for *bandadu*.

|                      |                              |
|----------------------|------------------------------|
| ಅದೇನು?               | ad' ēnu?                     |
| What is that?        | that what                    |
| ಅದು ಒಂದು ಮನೆ         | adu wundu mane               |
| That is a house      | that one house               |
| ಆ ಮನೆ ಯಾರದು?         | ā mane yā:adu <sup>1</sup> ? |
| Whose house is that? | that house whose             |

<sup>1</sup> See Remark 2 above.

|                                       |                                   |
|---------------------------------------|-----------------------------------|
| ಅದು ನನ್ನದು                            | adu nannadu <sup>1</sup>          |
| It is mine                            | that mine                         |
| ಈ ಮನೆ ಹಳೇದು                           | i mane halédu <sup>1</sup>        |
| This house is old                     | this house an old one             |
| ಅದು ಹೊಸದು                             | adu hosadu <sup>1</sup>           |
| That is new                           | that a new one                    |
| ಅದನ್ನು ಕೊಡುತ್ತಾರೆ                     | adannu koḍuttāre                  |
| They give that; or that is to be sold | that they give                    |
| ಅದಕ್ಕೇನು ಕೊಡುತ್ತೀ?                    | adakk' énu koḍutti?               |
| What will you give for it?            | to that what thou givest          |
| ಈ ಕುದುರೆಗಳು ಯಾರವು?                    | i kuduregaḷu <sup>2</sup> yāravu? |
| Whose horses are these?               | these horses whose                |
| ಇವು ನಮ್ಮವು                            | iyu nammavu                       |
| They are ours                         | these ours                        |

7. ನಾ ನಾ, ನಾನು nānu = I (*G. ich*); ನೀ ni, ನೀನು ninu = thou (*G. du*).

Irregular declension of the First and Second Personal Pronouns.

|                  | <i>Singular :</i>       | <i>Plural :</i>         |
|------------------|-------------------------|-------------------------|
| 1. <i>Nom.</i>   | nānu, I                 | nāvu, we                |
| 2. <i>Acc.</i>   | nannannu, me            | nammannu, us            |
| 3. <i>Instr.</i> | nanninda, by or from me | namminda, by or from us |
| 4. <i>Dat.</i>   | nanage, to me           | namage, to us           |
| 6. <i>Gen.</i>   | nanna, my               | namma, our              |
| 7. <i>Loc.</i>   | nannalli, in or on me   | nammalli, in or on us   |

*Remarks :* — 1. Nīnu and tānu are declined in the same way as nānu.

2. Nānu with the emphatic affix é = nān é, signifies myself; nīn é, thyself; t ān é, himself.

|                                     |                             |
|-------------------------------------|-----------------------------|
| ನೀನಿರು, ನಾ ಹೋಗುತ್ತೇನೆ               | nin' iru, nā hōgutténe      |
| You stay, I shall go                | thou be, I go               |
| ಈ ಕೆಲಸ ನಾನೇ ನೋಡುತ್ತೇನೆ              | i kelasa nān é nōḍutténe    |
| I shall see to this business myself | this business myself I look |

<sup>1</sup> See Remark 2 on p. 18.

<sup>2</sup> Kuduregaḷu is plural of kudure, see Declension of nouns ending in e, No. 20.

ಇದು ನನ್ನ ಕೆಲಸ  
*This is my business (work)*  
 ನನ್ನನ್ನು ನೋಡಿರಿ  
*Look at me*  
 ನನ್ನಿಂದಾಗುವದಿಲ್ಲ  
*I cannot do it*  
 ನನಗೆ ಕೇಳುತ್ತಾರೆ  
*They will ask me; it will be asked*  
of me  
 ನನಗೆ ಒಂದು ರೂಪಾಯಿ ಕೊಡು  
*Give me one rupee*  
 ನನ್ನಲ್ಲಿ ಏನೂ ಇಲ್ಲ  
*I have nothing (no money) with me*  
 ಇದು ಯಾರದು? ಇದು ನನ್ನದು  
*Whose is this? It is mine*  
 ನಾನೇ ಮಾಡಿದೆ  
*I made it myself*

idu nanna kelasa  
 this my business  
 nannannu nōḍiri  
 me look  
 nannind' āguvad illa<sup>1</sup>  
 by me the being done is not  
 nanage kēluttāre  
 to me they ask  
 nanage wōndu rūpāyi koḍu  
 to me one rupee give  
 nannalli yēn'ū illa  
 in me what even is not  
 idu yāradu? idu nannadu  
 this whose? this mine  
 nānē māḍide  
 myself I made

### 8. *The same continued.*

ನಾನಿರುತ್ತೇನೆ, ನೀ ಹೋಗು  
*You go, and I shall stay*  
 ಈ ಕೆಲಸ ನೀನೇ ಮಾಡಿದಿ  
*It is you who has done this | ನೋ?*  
 ನೀನು ಬರುತ್ತೀಯೋ, ಅವನು ಬರುತ್ತಾ  
*Will you come, or he?*  
 ಇದು ನಿನ್ನ ಮಾತು  
*This is your concern*  
 ಇದು ನಿನ್ನದೇನು? (S.) ನಿನ್ನದೋ? (C.)<sup>3</sup>  
*Is this yours?*

nān'iruttēne, nī hōgu  
 I am, thou go  
 i kelasa ninē māḍidi  
 this business thyself thou didst  
 ninu baruttiyō, avanu baruttān'ō<sup>2</sup>?  
 thou comest, he comes?  
 idu ninna mātu  
 this thy matter  
 idu ninnad' ēnu? ninnad'ō?  
 this thine what? thine?

<sup>1</sup> See note 4 p. 13.

<sup>2</sup> When a vowel is immediately followed by another vowel, the first is either omitted, as in *baruttān'ō* (= *baruttāne+ō*), or one of the consonants *v* and *y* is inserted, between; *v* is inserted after an *a* or *u*, and *y* after *e* or *i*; as, *barutti+ō*=*baruttiyō*?

<sup>3</sup> In the Southern Maharatta districts (S.) *ēnu*, in Kanara (C.), and Mysore *ō* is added after a word or sentence to give it an interrogative force.

ನಿನ್ನನ್ನು ಬಿಡುವದಿಲ್ಲ  
I (a. p.) shall not leave you alone  
ನಿಮ್ಮಿಂದಾಗುವದೋ?  
Can you do it?  
ನಮ್ಮಿಂದಾಗುವದಿಲ್ಲ  
We cannot do it; it is impossible  
for us

ನಿನ್ನಲ್ಲಿ ಕೆಟ್ಟದ್ದೇನೂ ಕಾಣುವದಿಲ್ಲ  
I can't see any wrong in you

ನಿಮ್ಮ ದೆಸೆಯಿಂದ ಬಂದೆ  
I am come on your account

ninnannu biḍuvad' illa  
thee the leaving is not  
nimmind' āḡuvad'ō?  
by you the being done?  
nammind' āḡuvad' illa  
by us the being done is not

ninnalli keṭṭadd'ēn'ū<sup>1</sup> kānuvad'illa  
in thee bad what even the appearing  
is not

nimma deseyinda bande  
on your account I came

## 9. ಎಲ್ಲಾ yellā = all, everything (G. alles)

### Irregular Declension.

| Singular: |                                        | Plural:      |                                                                    |
|-----------|----------------------------------------|--------------|--------------------------------------------------------------------|
| 1. Nom.   | yellā, all, everything                 | Masc. & fem. | yellaru, all, persons,<br>declined like avaru                      |
| 2. Acc.   | yellavannu, yellānnu, all              |              |                                                                    |
| 3. Instr. | yellādarinda, from, by,<br>or with all | Neut.        | yellavu, yellavugaḷu,<br>all things, declined like<br>avu, avugaḷu |
| 4. Dat.   | yellādakke, to all                     |              |                                                                    |
| 6. Gen.   | yellādara, of all                      |              |                                                                    |
| 7. Loc.   | yellādaralli, in all                   |              |                                                                    |

Remarks:—1. When standing before the noun which it qualifies, yellā is not declined.

2. When following the noun it qualifies, yellā is either attached to the crude form (in neuter nouns) or the nominative case plural; in these two cases it is declined as above; or it is attached to the different cases of nouns, when itself is not declined.

ಎಲ್ಲಾ ಹೋಯಿತು  
Everything is gone; all gone  
ಎಲ್ಲರೂ ಹೋದರು  
Every one went; . . . is gone

yellā hōyitu  
all it went  
yellar'ū hōdaru,  
all even went

<sup>1</sup> Keṭṭaddu is the verbal noun, past tense of kiḍu, signifying (1) the action of having grown bad, (2) that which has grown bad, something bad wicked or corrupt; yēn'ū = yēnu + ū, what even, followed by illa, means, there is nothing.

ನೀ ಕರದವರೆಲ್ಲರೂ ಬಂದಿರುತ್ತಾರೆ  
All those whom you called are come

ni karad' avar' ellar'û'  
you whom you called they all even  
band' iruttâre  
h. come they are

ಎಲ್ಲರ ಹಿಂದೆ ನಾನು ಬಂದೆ  
I came last of all  
ಎಲ್ಲಾ ಆದ ಮೇಲೆ ಹೋದೆ  
I went away when all was over  
ಎಲ್ಲಾ ನಿನ್ನದು  
All is yours  
ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ  
All that is mine is yours  
ಇವನು ಎಲ್ಲರಲ್ಲಿ ದೊಡ್ಡವನು  
He is the eldest of all  
ಇದು ಎಲ್ಲವುಗಳಲ್ಲಿ ಚಲೋದು  
This is the nicest of all  
ಅವರೆಲ್ಲರನ್ನು ಕರೆ  
Call them all

yellara hinde nânu bande  
of all behind I came  
yellâ âda<sup>2</sup> mèle hôde  
all after happening I went  
yellâ ninnadu  
all thine  
nannad'ellâ ninnadê  
mine all thine  
ivanu yellaralli dodḍavanu  
he in all a great one  
idu yellavugaḷalli çalôdu  
this in all (things) a nice one  
avar' ellarannu kare  
them all call

10. ಆಗು âgu = to become, to be done, to be finished, to happen  
(*G. werden, geschehen*).

Present and past tenses are conjugated like hôgu.

### 1st Future Tense.

*Singular:*

*Plural:*

âd-ênu, I shall (probably) become  
âd-i, thou wilt " "  
âd-ânu, he will " "  
âd-âḷu, she will " "  
âd-itu, it will " "

âd-êvu, we shall (probably) become  
âd-iri, you will " "  
âd-âru, they (*m. & f.*) will " "  
âd-âvu, they (*n.*) will " "

*Remark:*—The affixes ênu, i, ânu, etc. are added to the past relative participle, whose final *a* is dropped; as, âda+ênu=âdênu. In those verbs on *u*, whose past relative participle ends in *ida* the syllable *da* is dropped; as, mâḍu, past relative participle mâḍida+ênu=mâḍi+ênu=mâḍyênu; frequently the whole termination *ida* is omitted; as, mâḍênu.

<sup>1</sup> *Karada* is past relative participle of *kare*, see No. 18.

<sup>2</sup> The same form as *hōda* in No. 2.

|                                       |                                |
|---------------------------------------|--------------------------------|
| ಆಯಿತು                                 | âyitu                          |
| It is done; it is finished            | it became, it was done         |
| ಆದೀತು                                 | âditu                          |
| It may happen; it will do             | it may be done                 |
| ಆಗುವದಿಲ್ಲ                             | âguvad' illa                   |
| It is not done; it's impossible       | the becoming is not            |
| ಒಳ್ಳೆಯವನಾದನು                          | wolle-y-avan' âdanu            |
| He became a good man (boy)            | a good one he became           |
| ಹಳೇದಾಯಿತು                             | halêd' âyitu                   |
| It has grown old                      | an old one it became           |
| ಎಳು ಘಂಟೆ ಆಯಿತು                        | yêlu ghanṭe âyitu              |
| It is seven o'clock                   | seven bell it became           |
| ರಾತ್ರಿಯಾಯಿತು                          | râtri-y-âyitu <sup>1</sup>     |
| The night has set in; it's night      | night it became                |
| ದೊಡ್ಡದಾಗುತ್ತದೆ                        | doddod' âguttade               |
| It will become greater; it is growing | a great one it becomes         |
| ಬಹಳ ಆಗಲಿಲ್ಲ                           | bahaḷa âgal' illa <sup>2</sup> |
| It is not much; they are not many     | much to become is not          |
| ರಾತ್ರಿಯಾದ ಮೇಲೆ                        | râtri-y-âda mêle <sup>3</sup>  |
| After nightfall                       | night after becoming           |

### 11. ಇರು iru = to be (*G. sein*).

The Present Tense is conjugated like *baru*.

*Remarks*.—Instead of the verb *iruttâne*, the compound verb *iddhêne*, *iddhi*, *iddhâne*, *iddhâle*, *idhe*, *iddhêve*, *iddhtri*, *iddhâre*, *iddhâve*, *ive* or *ave*, or *iddêne*, *iddi*, *iddâne*, etc. is much used in some districts, chiefly on the coast; it is composed of the past verbal participle *iddu* (= *irdu*, derived from *iru*) = having been, and *hêne*, *hi*, *hâne*, etc. = I am; this latter form is still in use in some eastern districts. Colloquially the forms *adêne*, *adi*, *adâne*, *adâle*, *ade*, *adêve*, etc. are common in the Southern Mahratta districts.

The past tense is formed of the past verbal participle *iddu*; as, *iddenu*, *iddi*, etc., 3rd person neuter *ittu*; past relative participle *idda*.

<sup>1</sup> See note 1 p. 25.

<sup>2</sup> See note 2 p. 14.

<sup>3</sup> See note 1 p. 14.

ಎಲ್ಲಿರುತ್ತೀರಿ?

Where are you? where do you live?

ಈ ಮನೆಯಲ್ಲಿರುತ್ತೇನೆ

I live in this house

ರಾತ್ರಿಯಲ್ಲಿ ಎಲ್ಲಿದ್ದಿ?

[night?

Where have you been during the

ಮನೆಯಲ್ಲಿದ್ದೆ

I was at home

ಅವನು ಊರಿಗೆ ಹೋಗಿದ್ದ

He had gone into the country (with some stress on "he")

ಊರಿಗೆ ಹೋಗಿದ್ದ

He had gone into the country (without stress on "he")

ನಾನಿರುವ ಮನೆ ದೊಡ್ಡದು

The house I live in is a large one

ನೀವಿರುವದು ಎಲ್ಲಿ?

Where do you live?

ಅವರಿರುತ್ತಾರೋ? C. ಅವರಿರುತ್ತಾರೇನು? S.

Are they (is he) here?—at home?

ಇರುವದಿಲ್ಲ or ಇಲ್ಲ

They (a. p) are not here; no

yell' iruttiri?

where you are

i maneyall' irutténe<sup>1</sup>

this in house I am

râtriyalli yell' iddi?

in the night where thou wast

maneyall' idde

in the house I was

avanu ûrige hog' idda<sup>2</sup>

he to town h. gone he was

ûrige hog' . idda

to town h. gone he was

nân' iruva<sup>3</sup> mane dodḍadu

I being house a large one

niv' iruvadu<sup>4</sup> yelli?

your being where

avar'iruttârô? C. avar'iruttâr' ênu? S.

they are they? they are what

iruvad<sup>4</sup> illa, or illa

the being is not, is not

## 12. ಇರು iru (continued).

ಎಷ್ಟು ದಿವಸ ಇರುತ್ತೀರಿ?

How long will you stay?

ಒಂದೇ ದಿವಸ ಇರುತ್ತೇವೆ

We shall stay only one day

yeshtu divasa iruttiri?

how many day you are

wondê divasa iruttêve

one day we are

<sup>1</sup> Maneyalli is the locative case of mane, râtriyalli of râtri; see declension of nouns ending in e and i, No. 20.

<sup>2</sup> Hôgi+idda; the past verbal participle (hôgi), combined with the past tense of iru, forms the pluperfect tense; as, hôgi+iddenu = hôgiddenu, I had gone. Colloquially the termination nu is omitted.

<sup>3</sup> Present relative participle; iruva mane signifies the house which is, but nân iruva mane, the house in which I am; niv iruva mane, the house in which you are, etc. See note 1 p. 14.

<sup>4</sup> See note 1 p. 12.

ಎಲ್ಲಿ ಅದೆ (ಉಂಟು C.)?

Where is it?

ಇಲ್ಲಿ ಅದೆ (ಉಂಟು C.)

It is here

ಈ ಕೊಡೆ ಎಲ್ಲಿ ಇತ್ತು?

Where was this umbrella?

ಮನೆಯಲ್ಲಿ ಇದ್ದಿಲ್ಲ (ಇರಲಿಲ್ಲ C.)

It was not in the house

ಇದ್ದವರೆಲ್ಲರೂ ಬರಲಿ

Let them all come

ಇದ್ದ ಹಾಗೆ ಹೇಳು

Tell the exact truth

ಇದ್ದದ್ದಿರಲಿ

Let it be as it is

ಇಲ್ಲಿರ ಬಾರದು

You (a. p.) must not remain here

yelli ade (unṭu C.)?

where it is (it is, a. p.)

illi ade (unṭu C.)

here it is (it is, a. p.)

i koḍe yelli ittu?

this umbrella where it was

maneyalli idd' illa (iral'illa C.)<sup>1</sup>

in the house h. been is not (to be not)

idd' avar' ellar'u barali

who were they all even let them come

idda hāge hēlu

which was like tell

iddad'<sup>2</sup> irali

that which was let it be

ill' ira bāradu<sup>3</sup>

here to be it will not come

### 13. ಇರು iru (continued).

Negative Mood (present and future, sometimes past).

Verbal participle, irade, illade, not being

Relative participle, irada illada, (that) which is not, (they) who are not

Verbal Noun, iradu, illaddu, the not being, that which is not

Singular:

Plural:

ire(nu), or illa, I am not

ir-evu, or illa, we are not

ir-e, or illa, thou art not

ir-ari, or illa, you are not

ir-a(nu), or illa, he is not

ir-arū, or illa, they (m. & f.) are not

ir-aḷu, or illa, she is not

ir-avu, or illa, they (n.) are not

ir-adu, or illa, it is not

Remarks:—1. The root *il*, of which the above forms *illa*, *illade*, and *illada* are made, is an old form of *ir* (*iru*); but in the Negative Mood the forms derived from *il* are more in use than those derived from *iru*.

2. In forming the Negative Mood, the terminations *e* (*nu*), *e*, *a* (*nu*), *a* (*lu*), etc. are joined to the crude form, omitting the final *u* in the case of verbs ending in *u*, and

<sup>1</sup> *Idd'illa* = *iddu* + *illa*, see Remark 3 to the Negative Mood No. 13.

<sup>2</sup> Past Verbal noun of *iru*; as to its meaning see *bandaddu* p. 12, No. 2.

<sup>3</sup> *Bāradu* is 3rd person, neuter, singular of the negative mood of *baru*. See No. 13.

inserting the consonant *y* in the case of verbs ending in *e, i, á, ó, ú*; as, *hógu*; Negative Mood, *hóge* or *hógenu*; *âgu*, *âge*, or *âgenu*; *kare*, *kareyenu*; *bari*, *bariyenu*. The Negative Mood of *baru* and *taru* is *bârenu*, *târenu*.

3. The Negative Mood is colloquially not much used now, excepting the participle and the verbal noun; in its stead the following compound forms are common—

a) for the present tense, the present verbal noun with *illa*; as, *nânu hóguvadilla*; see note 4, p. 13;

b) for the past tense the infinitive ending in *lu* with *illa*, for the perfect tense the past verbal participle with *illa*; as, *nânu band'illa*, *nânu baralilla*, see note 2, p. 14;

c) for the future tense, the infinitive ending in *likke* with *illa*; as, *nânu baralikkilla*, etc., or else, the same as for the present tense.

ನನಗೆ ಕೆಲಸಿಲ್ಲ (ಕೆಲಸವಿಲ್ಲ)

I have no work

ಯಾರು ಬಂದರು? ಯಾರೂ ಇಲ್ಲ

Who is come? No one

ಎನಿಲ್ಲ, ಎನೂ ಇಲ್ಲ

Nothing, nothing at all

ನೀವುಣ್ಣುವದಿಲ್ಲ

You don't eat

ಆಕೆ ಉಂಡಿಲ್ಲ (ಉಣ್ಣಲಿಲ್ಲ C.)

She has not dined

ಆಕೆ ಉಣ್ಣಲಿಕ್ಕಿಲ್ಲ

She will (probably) not eat

ಇಲ್ಲದ ಮಾತಾಡ ಬೇಡ

Don't tell lies; . . . stories

ಇನ್ನೂ ಬಂದಿಲ್ಲ (ಬರಲಿಲ್ಲ C.)

He (a. p.) is not yet come

ನನಗೆ ಅನ್ನವಿಲ್ಲ, ನೀರಿಲ್ಲ, ಎನೂ ಇಲ್ಲ

I have neither rice, nor water, nor anything; I have nothing to eat

ಇಲ್ಲವೇ ಇಲ್ಲ, ಇಲ್ಲೇ ಇಲ್ಲ

Not at all

nanage kelas' illa (kelasa-v-illa)<sup>1</sup>

to me work is not (work is not)

yâru bandaru? yâr'ù illa

who came? who even not

yên' illa, yên'ù illa

what is not, what even is not

niv' unnuvad' illa

you the eating is not

âke unḍ' illa (unṇal' illa C.)

she h. eaten is not (to eat is not)

âke unṇalikk' illa

she to eat is not

illada mât' âḍa bēḍa

which is not word to play is not wanted

inn'ù band' illa (baral' illa C.)

yet even h. come is not (to come is not)

nanage annavilla<sup>2</sup>, nir' illa, yên'ù illa

to me rice is not, water is not, what even is not

illa-v-ê illa, ill'ê illa

not (emph.) not, not (emph.)

<sup>1</sup> See note 2, p. 20.

<sup>2</sup> People of lower ranks use the word *kūḷu*=cooked rice, food, instead of *anna*.

14. ಅಲ್ಲ *allā* = it is not so, it is not fit, not (*G. es ist nicht so, es ist unpassend, nicht*).

This defective verb is derived from the old root *al*, to be fit or proper, of which only the following four forms of the Negative Mood are still in common use—

|                    |                  |                                                       |
|--------------------|------------------|-------------------------------------------------------|
| Present tense,     | <i>alla</i> ,    | I am not fit, thou art not fit; or it is not I, thou. |
|                    |                  | he, etc. (used in all numbers and persons)            |
| Verbal participle, | <i>allade</i> ,  | not being fit, being unfit, being not so, besides     |
| Relative,          | <i>allada</i> ,  | who or which is unfit, ... is not so                  |
| Verbal noun,       | <i>alladdu</i> , | that which is unfit, ... improper                     |

|                                       |                                                                                         |
|---------------------------------------|-----------------------------------------------------------------------------------------|
| ಅದಲ್ಲ, ಇದು                            | ad' <i>alla</i> , idu                                                                   |
| Not that, but this                    | that not, this                                                                          |
| ಇದು ನನ್ನದಲ್ಲ                          | idu nannad' <sup>1</sup> <i>alla</i>                                                    |
| This is not mine                      | this mine is not                                                                        |
| ಇದು ಒಳ್ಳೆಯದಲ್ಲ [good one              | idu wol éd' <sup>1</sup> <i>alla</i>                                                    |
| This is not good; this is not a       | this good one is not                                                                    |
| ಇದು ಚಲೋ ಮನೆಯಲ್ಲ                       | idu čaló mane-y- <i>alla</i>                                                            |
| This is not a nice house              | this nice house not                                                                     |
| ನೀವು ಒಳ್ಳೆಯವರಲ್ಲ                      | nivu wol le-y-avar' <i>alla</i>                                                         |
| You are not good                      | you good ones not                                                                       |
| ಅವ(ನು) ಬಂದನಲ್ಲಾ? (ಅಲ್ಲವೋ? <i>C.</i> ) | ava(nu) bandan' <i>allā</i> <sup>2</sup> ? ( <i>alla-v-ó</i> <sup>3</sup> ? <i>C.</i> ) |
| He has come, has he not?              | he came not? (not?)                                                                     |
| ಇದು ಅಲ್ಲದ ಕೆಲಸ                        | idu <i>allada</i> <i>kelasa</i>                                                         |
| This is an improper thing             | this improper business                                                                  |
| ಅಲ್ಲವೋ? <i>C.</i> ಹೌದಲ್ಲೋ? <i>S.</i>  | <i>alla-v-ó</i> <sup>3</sup> ? <i>haud' alló</i> ?                                      |
| Is it not? is it not so?              | not? yes not?                                                                           |
| ಇದಲ್ಲದೆ, ಅದಲ್ಲದೆ                      | id' <i>allade</i> , ad' <i>allade</i>                                                   |
| Besides this, ... that                | this not being so, that not being so                                                    |
| ಇವನನ್ನಲ್ಲ, ಅವನನ್ನು ಕರೆ                | ivanann' <i>alla</i> , <i>avanannu kare</i>                                             |
| Call that man (boy), not this         | this man not, that man call                                                             |

<sup>1</sup> See Remark 2, No. 6. In Mysore and S. Kanara *wolle*=good, is used for things as well as persons, in the S. Maharatta districts *wolle* is only used for moral goodness, *čaló* for nice, fine, good, when used of things.

<sup>2</sup> The lengthened sound *ā* at the end of *allā*, gives to this word the force of a query: 'is it not so?'

<sup>3</sup> *Allavó*, is *alla* with the interrogative particle *ó*, and the consonant *v* inserted for euphony's sake.

15. ಬೇಕು *bēku* = it is wanted, must, should, ought (*French, il faut*).

*Remarks*.—1. *Bēku*, originally *bēdkum*, is probably derived from the root *bēdu*, to ask, beg, desire and is an Old Kanarese form ending in *kum* or *ku*, which was formerly used for the 3rd person of both numbers, in all three genders and tenses. The meaning would appear originally to have been, he, she or it asks, requests, desires; *bēḍa* (see No. 16) seems to be a form of the Negative Mood of the same root.

2. *Bēku*, when combined with *āgu* forms a verb which may be conjugated like *āgu*; as, *bēkāguttade*, it is wanted, required.

ನನಗೆ ನೀರು ಬೇಕು  
I want some water  
ಬೇಕಾದರೆ ಕೊಡುತ್ತೇನೆ  
If you wish, I shall give you some  
ಇನ್ನೂ ಬೇಕು  
I want some more  
ಯಾವಾಗ ಬರ ಬೇಕು?  
When am I (*a. p.*) to come?  
ಮೂರು ಘಂಟೆಗೆ ಬರ ಬೇಕು  
Come at three o'clock; let him (*a. p.*)  
come, etc.

ಬರಲಿಕ್ಕೇ ಬೇಕಾಗುವದಿಲ್ಲ  
You (*a. p.*) need not come; it is not  
necessary to come

ಅನ್ನ ಬೇಕೇನು? *s.* (.. ಬೇಕೋ? *C.*)  
Do you want some rice?

ಬೇಕಾಗಿಲ್ಲ  
I don't want any  
ಬೇಕಾದದ್ದೆಲ್ಲಾ ತಾ  
Bring everything necessary

ಬೇಕಾದಷ್ಟದೆ *s.*, ಬೇಕಾದಷ್ಟುಂಟು *C.*  
There is as much as is wanted;

2. there is plenty

*nanage niru bēku*  
to me water is wanted  
*bēk' ādare' koḍuttēne*  
it is wanted if become I give  
*inn'ū bēku*  
still even (it) is wanted  
*yāvāga bara bēku?*  
when to come is wanted  
*mūru ghaṇṭege bara bēku*  
three to bell to come is wanted

*baralikkē bēkāguvad' illa*  
to come (*emph.*) is wanted not

*anna bēk' ēnu? s. (...bēkō? C.)*  
rice is wanted what? (...is wanted?)

*bēkāg' illa*  
h. been wanted it is not

*bēkādd'² ellā tā*  
that which is wanted all bring

*bēkāḍ'asht'ade s., bēkāḍ'asht'untū C.*  
that is wanted, so much is

<sup>1</sup> The conditional particle *re*=if, is affixed to the relative p. p. in the interlineary translation, its equivalent *if* will always be placed before the p. p.

<sup>2</sup> *Bēk'ādaddu*; for this form *ādaddu* of the past verbal noun the abbreviated form *āddu* is much used, especially in compounds.

16. ಬೇಡ *bēḍa* (often pronounced *byāḍa*) = it is not wanted  
(*French, il ne faut pas*).

|                                                                           |                                                                                                                 |
|---------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
| ಇದು ನನಗೆ ಬೇಡ, ಅವನು ನನಗೆ ಬೇಡ<br>I don't want this, . . . him               | idu nanage <i>bēḍa</i> , <i>avanu</i> nanage <i>bēḍa</i><br>this to me is not wanted, he to me is<br>not wanted |
| ಏನೂ ಬೇಡ<br>I don't want anything                                          | <i>yēn'ū</i> <i>bēḍa</i><br>what even is not wanted                                                             |
| ಅವರು ಬೇಡಂದರೆ ನನಗೆ ಕೊಡು<br>If they don't want it, give it to me            | <i>avaru bēḍ'</i> <i>andare</i> nanage <i>koḍu</i><br>they it is not wanted if said to me give                  |
| ಬೇಡಾದರೆ ಏನು ಮಾಡಲಿ?<br>If you (he, etc.) don't want it, I can't<br>help it | <i>bēḍ'</i> <i>āḍare</i> <i>yēnu māḍali</i> ?<br>not wanted if become what let me<br>( <i>n. p.</i> ) do        |
| ನೀ ಬರ ಬೇಡ, ಅವನು ಬರಲಿ<br>You need not come, let him come                   | <i>ni bara bēḍa</i> , <i>avanu barali</i><br>thou to come is not wanted, let him<br>come                        |
| ಈಗ ಮಲಗಿಕೊಳ್ಳ ಬೇಡ<br>Don't go to bed yet                                   | <i>iga malagikollā<sup>1</sup> bēḍa</i><br>now to lie down is not wanted                                        |
| ದೂರ ಹೋಗ ಬೇಡಿರಿ<br>Don't go far                                            | <i>dūra hōga bēḍiri</i> ( <i>pl.</i> )<br>far to go is not wanted                                               |
| ಇವರು ನಿಮಗೇನಾಗ ಬೇಕು?<br>How are you related to them (. . him)?             | <i>ivaru nimag'ēn' āga bēku</i> ?<br>these to you what to become is wanted                                      |
| ಏನೂ ಆಗ ಬಾರದು<br>We are not related                                        | <i>yēn'ū āga bāradu<sup>2</sup></i><br>what even to become it will not come                                     |
| ಅವರು ನಮ್ಮ ಮಕ್ಕಳು<br>They are our children                                 | <i>avaru namma makkaḷu<sup>3</sup></i><br>they our children                                                     |

17. ಕೊಳ್ಳು *koḷḷu* = to take, to buy (*G. sich aneignen*).

|                                      |                |
|--------------------------------------|----------------|
| Past verbal participle,              | <i>koṇḍu</i>   |
| " relative "                         | <i>koṇḍa</i>   |
| Past tense 3rd pers. neut. singular, | <i>koṇḍitu</i> |

Remarks:—1. The different forms of this verb are frequently added to the past verbal participle of other verbs, to signify that an action is performed for the bene-

<sup>1</sup> About the use of this verb see No. 17.

<sup>2</sup> See note 3, p. 25.

<sup>3</sup> Plural of *magu*, see No. 65.

fit or to the damage of the agent himself. Reflexive verbs are generally translated with compounds of this verb, and its meaning is therefore often expressed in English by adding the word *himself* or *herself* as an object. But frequently the shade of meaning is so slight that it cannot be translated in English.

2. In the composition of the past verbal participle (p. v. p.) with *koḷḷu* or its different forms, the last syllable of the p. v. p. is often dropped; as, *karedu* or *karadu* (p. v. p. of *kare*=to call)+*koḷḷu* becomes *karakoḷḷu*; *tegedu* or *tegedu* (p. v. p. of *tegi*)+*koḷḷu* becomes *tekkkoḷḷu* or *takkkoḷḷu*.

|                                                          |                                                     |
|----------------------------------------------------------|-----------------------------------------------------|
| ಒಂದು ಕುದುರೆ ಕೊಳ್ಳ ಬೇಕು, ಕೊಳ್ಳ<br>ಲಿಕ್ಕೆ ಬೇಕು             | <i>wondu kudure koḷḷa bêku, koḷḷalikke<br/>bêku</i> |
| I (a. p.) must buy a horse                               | one horse to buy is wanted                          |
| ಎಲ್ಲಿ ಕೊಂಡಿರಿ?                                           | <i>yelli koṇḍiri?</i>                               |
| Where did you buy it?                                    | where you took                                      |
| ಮಲಗಿಕೊಂಡಿರುತ್ತಾರೆ                                        | <i>malagi koṇḍ' iruttâre</i>                        |
| They are in bed, they are asleep                         | <i>h. lain down h. taken they are</i>               |
| ಬರ(ದು) ಕೊಳ್ಳುತ್ತಾನೆ                                      | <i>bara(du)<sup>1</sup> .koḷḷuttâne</i>             |
| He is writing; he will write it                          | <i>h. written he takes</i>                          |
| ಅವರನ್ನು ಕರಕೊಂಡು ಬಾ                                       | <i>avarannu kara' koṇḍu bâ</i>                      |
| Call them (him) here                                     | <i>them h. called h. taken come</i>                 |
| ಅವರಿಗೆ ಹೇಳಿಕೊಳ್ಳ ಬೇಕು                                    | <i>avarige<sup>2</sup> hêli koḷḷa bêku</i>          |
| You should speak to him (confess<br>to him, entreat him) | <i>to them h. told to take is wanted</i>            |
| ತೆಗೆದುಕೋ, ತಕ್ಕೋ                                          | <i>tegedukô, takkô</i>                              |
| Take it (for yourself)                                   | <i>h. taken, take</i>                               |
| ಎಲ್ಲಿಟ್ಟುಕೊಂಡಳು?                                         | <i>yell' ittū<sup>3</sup> koṇḍalu?</i>              |
| Where did she keep it?                                   | <i>where h. put she took</i>                        |
| ಒಂದು ಕತ್ತಿ ಮಾಡಿಕೊಂಡ                                      | <i>wondu katti mâḍi koṇḍa</i>                       |
| He made himself a knife (sword)                          | <i>one knife h. made he took</i>                    |
| ಇಲ್ಲ, ಮಾಡಿಸಿಕೊಂಡ                                         | <i>illa, mâḍisi<sup>4</sup> koṇḍa</i>               |
| No, he got it made                                       | <i>not, h. caused to make he took</i>               |

<sup>1</sup> *Baradu* p. v. p. of *bari*=to write.

<sup>2</sup> The use of the plural for the singular in an honorary way is very common in Kanarese, not only in the 2nd person but also in the 1st and 3rd persons.

<sup>3</sup> *Ittu* p. v. p. of *ittu*.

<sup>4</sup> The termination *isu* or *su*, added to the crude form of a verb, gives it a causative meaning; the last letter of the verb is, as usually before a vowel, dropped.

18. ਤੇਗਿ *tegi* or ਤੇਗਿ *tege* = to take, to remove (*G. nehmen, wegnehmen*).

Conjugation of verbs ending in *e* or *i*.

|                                          |                                                                                                                                           |
|------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Present verbal participle,</i>        | <i>tegi-y-utta</i> or <i>tege-y-utta</i> , taking                                                                                         |
| <i>Present (d' future) relat. part.,</i> | <i>tegi-y-uva</i> , „ <i>tege-y-uva</i> , (he) who takes<br>(that) which „                                                                |
| <i>Infinitive,</i>                       | <i>tegi-y-a</i> , <i>tegi-y-alu</i> , <i>tegi-y-a-likke</i> ,<br>or <i>tege-y-a</i> , <i>tege-y-alu</i> , <i>tege-y-a-likke</i> , to take |
| <i>Verbal noun,</i>                      | <i>tegi-y-uvadu</i> , or <i>tege-y-uvadu</i> , the taking                                                                                 |
| <i>Present tense,</i>                    | <i>tegi-y-uttēne</i> or <i>tege-y-uttēne</i> , I take<br>etc. etc. etc. as in <i>baru</i>                                                 |
| <i>Imperative singular,</i>              | <i>tegi</i> or <i>tege</i> , take<br><i>tegi-y-ali</i> , or <i>tege-y-ali</i> , let me (him, her, it, them)<br>take                       |
| „ <i>plural,</i>                         | <i>tegi-y-iri</i> , <i>tege-y-iri</i> , take                                                                                              |
| <i>Past verbal participle,</i>           | <i>tege-du</i> , <i>tega-du</i> , having taken                                                                                            |
| „ <i>relative</i> „                      | <i>tege-da</i> , <i>tega-da</i> , (he) who took, (that) which took                                                                        |
| „ <i>verbal noun,</i>                    | <i>tege-ddu</i> , or <i>tega-da-ddu</i> , the h. taken, that which<br>has been taken                                                      |
| <i>Past tense,</i>                       | <i>tege-de(nu)</i> , I took<br>etc.                                                                                                       |
| <i>3rd person neuter,</i>                | <i>tege-y-itu</i>                                                                                                                         |
| <i>1st Future tense,</i>                 | <i>teged-ēnu</i> , <i>teged-i</i> , <i>teged-ānu</i> , etc.                                                                               |

*Negative Mood.*

|                             |                                                                                                                   |
|-----------------------------|-------------------------------------------------------------------------------------------------------------------|
| <i>Verbal participle,</i>   | <i>tegi-y-ade</i> , <i>tege-y-ade</i> , not taking                                                                |
| <i>Relative participle,</i> | <i>tegi-y-ada</i> , <i>tege-y-ada</i> , (he) who <i>or</i> (that) which<br>does not take, <i>or</i> has not taken |
| <i>Verbal noun,</i>         | <i>tegi-y-addu</i> , <i>tege-y-addu</i> , the not having taken,<br>that which is not taken                        |
|                             | <i>tegi-y-e(nu)</i> or <i>tege-y-e(nu)</i> , I do not take, shall not take                                        |
|                             | <i>tegi-y-e</i> or <i>tege-y-e</i> , thou dost not take                                                           |
|                             | etc. etc. as in No. 13.                                                                                           |

*Remark:—*The terminal letter *i* frequently interchanges with *e*, or (in the past participle and past tense) with *a*. Some roots however retain the *i*.

|                                    |                                               |
|------------------------------------|-----------------------------------------------|
| ಅದನ್ನು ತೆಗೆ                        | adannu tegi                                   |
| Take that away                     | that take                                     |
| ಇದನ್ನು ತೆಗೆಯ ಬೇಡ                   | idannu tegiya bêḍa                            |
| Don't take this away [ಹೋಗು         | this to take is not wanted                    |
| ಕೊಡೆ ತೆಗೆದುಕೊಂಡು (ತಕ್ಕೊಂಡು)        | kode tegedukonḍu (takkonḍu) hōgu <sup>1</sup> |
| Take an umbrella                   | umbrella h. taken go                          |
| ಅಕ್ಕಿ ತೆಗೆದುಕೊಂಡು (ತಕ್ಕೊಂಡು) ಬಾ    | akki tegedukonḍu (takkonḍu) bā                |
| Bring some rice                    | rice having taken come                        |
| ಆ ಕತ್ತಿ ಯಾಕೆ ತಕ್ಕೊಂಡಿ?             | ā katti yāke takkonḍi?                        |
| Why did you take that knife?       | that knife why thou tookst                    |
| ನಾ ತಕ್ಕೊಳ್ಳಲಿಲ್ಲ, ಅವನು ತಕ್ಕೊಂಡ     | nā takkolḷal'illa, avanu takkonḍa             |
| I did not take it, he took it      | I to take is not, he took                     |
| ನಾ ಯಾಕೆ ತಕ್ಕೊಳ್ಳಲಿ?                | nā yāke takkolḷali?                           |
| Why should I take it?              | I why let (a.p.) take                         |
| ಇದಕ್ಕೇನು ತಕ್ಕೊಳ್ಳುತ್ತೀರಿ?          | idakk' ēnu takkolḷuttiri?                     |
| What will you take for this? what  | to this what you take                         |
| is the price of this?              |                                               |
| ನೀವು ಕೊಟ್ಟಷ್ಟು ತಕ್ಕೊಳ್ಳುತ್ತೇನೆ [me | nivu koṭṭ' <sup>2</sup> asṭu takkolḷuttēne    |
| I shall take as much as you give   | you which gave so much I take                 |
| ಬಾಗಲು ತೆಗದರಂತೆ                     | bāgalu tegedar' ante                          |
| The door has been opened, I hear   | door they took away it says                   |

### 19. ಕೈ kei = hand (*G. Hand*).

Declension of Nouns ending in *i* or *e*.

|           | Singular :                              | Plural :                               |
|-----------|-----------------------------------------|----------------------------------------|
| 1. Nom.   | kei-y-u, the hand                       | kei-gaḷu, the hands                    |
| 2. Acc.   | kei-y-annu, the hand                    | kei-gaḷ-annu, the hands                |
| 3. Instr. | kei-y-inda, by, from, or<br>with the h. | kei-gaḷ-inda, by, from, with the hands |
| 4. Dat.   | kei-ge, to the hand                     | kei-gaḷ-ige, to the hands              |
| 6. Gen.   | kei-y-a, of " "                         | kei-gaḷ-a, of " "                      |
| 7. Loc.   | kei-y-alli, in the hand                 | kei-gaḷ-alli, in " "                   |

<sup>1</sup> Tegedukonḍu hōgu, or takkonḍu hōgu, literally, having taken to go, signifies to take away; tegedukonḍu (or takkonḍu) baru, to bring.

<sup>2</sup> For koṭṭa, rel. past participle of koḍu.

*Remarks.*— 1. In the same way all neuter nouns, and the singular of all masculine and feminine nouns ending in *e* or *i* are declined; as, *mane-y-u*, *mane-y-annu*, *mane-y-inda*, *mane-ge*, etc.

2. As to the plural of masculine and feminine nouns ending in *e* or *i* see No. 64.

ನಿನಗೆಷ್ಟು ಕೈ?  
How many hands have you?  
ನನಗೆರಡು ಕೈ  
I have two hands  
ನಿನ್ನ ಕೈ ತೋರಿಸು  
Show me your hand (hands)  
ನನ್ನ ಕೈಯಿಂದಾಗುವದಿಲ್ಲ  
I cannot do it  
ನಿಮ್ಮ ಕೈಕೆಳಗಿರುತ್ತಾನೆ  
He is under your authority  
ಈ ಮಾತು ನಿಮ್ಮ ಕೈಯಲ್ಲಿ ಅದೆ  
This matter is in your hands  
ಅವನ ಕೈಯಲ್ಲಿ ಆಗದು (...ಕೈಲಾಗದು)  
He cannot do it  
ಅವನು ಕೈಲಾಗದವ  
He is a good-for-nothing fellow  
ಇದರಲ್ಲಿ ಕೈ ಹಾಕ ಬೇಡ  
Don't interfere in it  
ಯಾಕದರಲ್ಲಿ ಕೈ ಹಾಕಿದೆ?  
Why did you thrust your hand in-  
to it? Why did you interfere?

*ninag'* eshtu kei?  
to thee how many hand?  
*nanag'* eraḍu kei  
to me two hand  
*ninna* kei<sup>1</sup> tōrisu  
thy hand make appear  
*nanna* keiyind' āguvad' illa  
my by hand the being done is not  
*nimma* kei<sup>2</sup> kelag' iruttāne  
your hand under he is  
*i* mātu nimma keiyalli ade  
this word your in hand is  
*avana* keiyalli āgadu<sup>3</sup> (keil' āgadu)  
his in hand it will not become  
*avanu* keil' āgad'<sup>4</sup> ava  
he in hand which is not done he  
*idaralli* kei hāka bēḍa  
in this hand to throw is not wanted  
*yāk'* adaralli kei hākidi?  
why in that hand threwest?

<sup>1</sup> The crude form for the accusative case. In colloquial language the accusative case is seldom used except to avoid ambiguity.

<sup>2</sup> The crude form instead of the genitive case *keiya*.

<sup>3</sup> *Keiyalli*, in Old Kanarese *keyili*, colloquially abbreviated into *keili*. *Āgadu* is 3rd pers. neut. sing. of the negative mood of *āgu*; See No. 13.

<sup>4</sup> *keil'āgad'ava* = *keyili-āgad-ava*; the nominative "anything" to the verb *āgada* is understood. The meaning is therefore "he or one by whose hands nothing is done, a good-for-nothing fellow". *Āgada* is the negative relative participle.

20. ನಾವು *nāvu*<sup>1</sup> = we (*G. wir*). See No. 7.

ನಾವಿಲ್ಲದೆ ಏನು ಮಾಡುವಿರಿ?

What will you do without us (me)?

ನಮ್ಮ ಮನೆಗೆ ಬರಿ S. (ಬನ್ನಿ C.)

Come to my house

ಈ ಮನೆ ನಮ್ಮದು

This is my house

ನಮ್ಮವರು ಇನ್ನೂ ಬರಲಿಲ್ಲ (ಬಂದಿಲ್ಲ S.)

Our people are not yet come

My husband<sup>2</sup> is not yet come

ನಮ್ಮನ್ನು ಯಾಕೆ ಕರೆಯಲಿಲ್ಲ?

Why did you not call us (me)?

ನಮಗೆ ಕೇಳ ಬೇಡ

Do not ask it of us (me)

ನಮಗೆ ಕೇಳಿಸುವದಿಲ್ಲ

We (I) cannot hear it

ನಮಗೆ ಸಾಕಾಯಿತು

I have enough (of it)

ನಮ್ಮಲ್ಲಿ ಕೆಲಸಿಲ್ಲ (ಕೆಲಸವಿಲ್ಲ)

We (I) have no work for you

ನಮ್ಮಲ್ಲಿರ ಬಹುದು

You (*a. p.*) may stay with us*nāv'illade yēnu māḍuviri?*

we not being what you will do?

*namma manege barri S. (banni C.)*

our to house come

*i mane nammadu*

this house ours

*namm'avaru inn'ū baral'illa (band'illa)*

our they yet even to come is not (h. come is not)

*nammannu yāke kareyal'illa?*

us why to call is not?

*namage kēla bēḍa*

to us to ask is not wanted

*namage kēḷisuvad<sup>3</sup> illa*

to us the causing to hear is not

*namage sāk' āyitu<sup>4</sup>*

to us enough it became

*nammalli kelas'illa (kelasa-v-illa)*

in us work is not (work is not)

*nammall'ira bahudu<sup>5</sup>*

in us to be it will come

<sup>1</sup> *Nāvu* is very frequently used for the 1st person singular in an honorary way; people of some standing generally speak of themselves in the plural.<sup>2</sup> *Nammavaru* is often used by native women when speaking of their husbands, while the husband, when speaking of his wife, says "*nammāke*".<sup>3</sup> About the termination *tsu* see Note 4, p. 30. The nominative is understood; it may be supposed to be "some sound", and the literal meaning is, "(that sound) does not cause my ear to hear it".<sup>4</sup> *Sāku* (instead of *sāku*) is an old form of the verb *sālu*, signifying, "it is (there) is enough". Compare Rem. 1 to No. 15.<sup>5</sup> *Bahudu* (it will come) is an old form of the 3rd pers. neut. singular of the second future tense (see No. 39) of *baru*, now only used after the infinitive mood of another verb in the sense of "it is possible". It may generally be rendered by the auxiliary *can* or *may*, but it is used with all persons, genders and numbers; as, *nān'ira bahudu* = I can stay, *āke ira bahudu* = she may stay, *avaru ira bahudu* = they may stay.The corresponding negative form *bāradu* (it will not come) is used in the same way to express prohibition; as, *nivu bara bāradu* = you may not come, you are not permitted to come.

21. ನೀವು nivu = you (*G. ihr*). See No. 7, Rem. 1.

ನೀವು ಯಾರು?

Who are you?

ನಿಮ್ಮನ್ನು ಎಂದೂ ನೋಡಲಿಲ್ಲ (ನೋಡಿ  
ದಿಲ್ಲ S.)

I have never seen you before

ನಿಮ್ಮಿಂದ ಕುದುರೆ ಕೊಂಡುಕೊಂಡೆವಲ್ಲಾ?

Did we (I) not buy a horse of you?

ನಿಮಗೆ ಮನೆ ಇಲ್ಲೇನು? (ಇಲ್ಲವೋ?)

Have you got no house?

ನಿಮಗೆಷ್ಟು ಮಂದಿ ಮಕ್ಕಳು?

How many children have you?

ನಿಮಗೆ ಗೊತ್ತಿಲ್ಲ

You do not know

ನಿಮ್ಮ ಮುಂದೆ ಏನು ಹೇಳಲಿ?

What shall (can) I say to you?

ನಿಮ್ಮದು ನಮಗೆ ಬೇಡ

We (I) don't want your things

ನಿಮ್ಮಲ್ಲಿ ಯಾರಾದರೂ ಹೋಗಲಿ

Let some one of you go | ಛ್ವಾರು?

ನಿಮ್ಮಂಥವರಿಗೆ ಯಾರು ರೂಪಾಯಿ ಕೊ

Who will give money to such as  
you?

nivu yāru?

you who?

nimmannu yendū nōḍal'illa (nōḍidd'  
illa S.) [h. seen is not]

you (acc.) when even to see is not (the

nimbinda kudure koṇḍukoṇḍev'allā?

from you horse h. taken we took not?

nimage mane ill'ēnu? S. (illa-v-ō? C.)

to you house is not what? (is not?)

nimag' eshtu mandi makkalu?

to you how many children?

nimage gott' illa

to you certainty is not

nimma munde yēnu hēlali?

your before what let me say?

nimmadu namage bēḍa

yours to us is not wanted

nimmalli yār'ādar'ū' hōgali

in you any one let go [ru?

nimm'anth'avarige yāru rūpāyi koṭṭā-

your such to them who rupee they will  
give22. ಕೆಲಸ kelasa = work, business (*G. Geschäft, Arbeit*).

Declensions of Neuter Nouns ending in a.

Singular:

Plural:

1. Nom. kelasa-vu, the work

kelasa-gaḷ-u, the works

2. Acc. kelasa-v-annu, the work

kelasa-gaḷ-annu, the works

3. Inst. kelasa-d-inda, by, from,  
or with the workkelasa-gaḷ-inda, by, from, or with the  
work

4. Dat. kelasa-kke, to the work

kelasa-gaḷ-ige, to the works

6. Gen. kelasa-d-a, of the work

kelasa-gaḷ-a, of " "

7. Loc. kelasa-d-alli, in the work

kelasa-gaḷ-alli, in " "

<sup>1</sup> Yāru + āda + re + ū = whosoever it be, any one; see No. 51.

ನನಗೆ ಬಹಳ ಕೆಲಸ; ನನ್ನ ಕೆಲಸ ಬಹಳ  
I have much work; I have a great  
deal to do

ಇದು ಯಾತರ ಕೆಲಸ?  
What kind of work is this?

ಇಂಥಾ ಕೆಲಸ ಮಾಡ ಬೇಡ  
Don't do such a thing as this  
ಹೇಳಿದ ಕೆಲಸ ಮಾಡು

Do what you have been told to do  
ಈ ಕೆಲಸದಿಂದ ಏನಾಗುತ್ತದೆ? [matter?

What will be the result (use) of this  
ನಿನ್ನ ಕೆಲಸ ಯಾಕೆ ಬಿಟ್ಟುಬಂದಿ?

Why have you left your work?

ನಿನ್ನ ಕೆಲಸಕ್ಕೆ ಹೋಗು (ಕೆಲಸಕ್ಕೋಗು)  
Go to your work

ಇದು ಕೆಲಸಕ್ಕೆ ಬರುವದಿಲ್ಲ  
It is of no use

ಹಗಲೆಲ್ಲಾ ಕೆಲಸದಲ್ಲಿರ ಬೇಕು [all day  
I (a. p.) am obliged to be at work  
ಕೆಲಸಾದ ಮೇಲೆ ಬಾ

Come when your work is over

nanage bahala kelasa; nanna kelasa  
bahala

to me much work; my work much

idu yātara<sup>1</sup> kelasa?

this of which the work?

inthā kelasa māḍa bēḍa

such work to do is not wanted

hēḷida kelasa<sup>2</sup> māḍu

which told work do

i kelasadinda yēn' āguttade?

this from work what it becomes?

ninna kelasa yāke biṭṭu<sup>3</sup> bandi?

thy work why h. left camest?

ninna kelasakke hōgu (kelasak'hōgu<sup>4</sup>)

thy to work go

idu kelasakke baruvad' illa

this to work the coming is not

hagal'ellā kelasadall'ira bēku

day all in work to be is wanted

kelas'āda mēle bā

work after being done come

### 23. ಊರು ūru = town, village (G. Stadt, Dorf).

Conjugated like mātu (No. 5), but instead of ūrininda, ūrina,  
ūrinalli, the forms ūrinda, ūra, ūralli are used optionally.

ಇದು ಯಾವ ಊರು? ಯಾವ ಊರಿದು? idu yāva ūru? yāva ūr' idu?

What town is this? this what town? what town this?

ಇದು ಮಂಗಳೂರು idu Maṅgaḷūru

This is Mangalore this Mangalore

<sup>1</sup> Yātara, instead of yāvadara, genitive case of yāvadu = yāva + du, signifying, "of what kind"; yātara kelasa = "what kind of work".

<sup>2</sup> Hēḷida kelasa properly means, the work which told; but the nominative I (or some one else) being understood, it signifies "the work which I (or some one else) told you".

<sup>3</sup> Biṭṭu is verbal past participle of biḍu; see No. 45.

<sup>4</sup> The form within the brackets is the only one used colloquially.

ಇದು ದೊಡ್ಡ ಊರು  
It is a big place (town, village)

ಈ ಊರು ದೊಡ್ಡದು  
This town is large

ನೀವು ಯಾವ ಊರಿನವರು? (ಊರವರು?)  
What is your native place?

ನಮ್ಮೂರು ಧಾರವಾಡ  
We are of Dharwar

ಊರಿಗೆ ಹೋದನು  
He went abroad

ಯಾವ ಊರಿನಿಂದ (ಊರಿಂದ) ಬಂದಿರಿ?  
From what place have you come?

ಊರಲ್ಲಿರುತ್ತಾರೆ  
They are (live) in the town (he is...)

ಅವರು ಊರಲ್ಲಿಲ್ಲ  
They are not in town (he is...)

idu doḍḍa ūru  
this great town

i ūru doḍḍadu  
this town large one

nivu yāva ūrin'avaru? (ūr'avaru?)  
you what of town they? (of town they?)

namm'ūru dhāravāḍa  
our town Dharwar

ūrige hōdanu  
to town he went

yāva ūrininda (ūrininda) bandiri?  
what from town you came?

ūrall' iruttāre  
in town they are

avaru ūrall' illa  
they in town not

24. ಮನೆ mane = house, family, room, partition (of a box, etc.).

(G. Hause, Familie, Zimmer, Fach).

ಇದು ಯಾರ ಮನೆ? ಈ ಮನೆ ಯಾರದು?  
Whose house is this?

ಇದು ನಮ್ಮ ಮನೆ  
This is my house

ಮನೆಯಿಂದ ಬಂದ  
He has come from home

ಮನೆಗೆ ಹೋಗು  
Go home

ನಿಮ್ಮ ಮನೆಯವರೆಲ್ಲರೂ ಬರಲಿ [come]  
Let all the members of your family

ನಿಮ್ಮ ಮನೆಯವರು ಹ್ಯಾಗಿರುತ್ತಾರೆ?  
How are your family?

ಮನೆಯಲ್ಲಿರುತ್ತಾರೆ  
They are at home (he is...)

idu yāra mane? i mane yāradu?<sup>1</sup>  
this whose house? this house whose?

idu namma mane  
this our house

maneyinda banda  
from the house he came

manege hōgu  
to the house go

nimma maney'avar'ellar'ū barali  
your house's they all even let come

nimma maney'avaru hyāg'iruttāre?  
your house's they how they are?

maneyall' iruttāre  
in the house they are

<sup>1</sup> See p. 18, Remark 2.

ಅವನು ಮನೆಯಲ್ಲಿಲ್ಲ  
He is not at home  
ಮನೆಯೊಳಗೆ ಕೊಡು  
Give it to my wife (to your mother)  
ಕುದುರೇ ಮನೆ, ಎತ್ತಿನ ಮನೆ  
A stable, an ox-stall

avanu maneyall' illa  
he in the house is not  
maneyolage<sup>1</sup> kodu  
in the house give  
kudurê<sup>2</sup> mane, yettina mane  
horse's house, ox's house

25. ಬಾಗಲ, ಬಾಗಲು bāgala, bāgalu<sup>3</sup> = door (*G. T'ir*).

ಈ ಮನೆಗೆ ಒಂದೇ ಬಾಗಲು (-ಲ)  
This house has only one door  
ನಮ್ಮ ಮನೆಗೆ ಮೂರು ಬಾಗಲು (-ಗಳು)  
My house has three doors  
ಬಾಗಲಿನ (ಬಾಗಲ) ಮುಂದೆ ಮಲಗುತ್ತಾನೆ  
He sleeps before the door  
ಬಾಗಲು (ಬಾಗಲ) ಹಾಕಿದ ಮೇಲೆ ಬಂದ  
He came after the door had been shut

ಬಾಗಲು ತೆಗೆ (ಬಾಗಲ...)  
Open the door  
ಬಾಗಲು ಹಾಕು (ಬಾಗಲ...); ಬಾಗಲು  
Shut the door  
ನಮ್ಮ ಬಾಗಲಿಗೆ ಬರ ಬೇಡ  
Don't come to my door  
ಈ ಬಾಗಲಿನಿಂದ (ಬಾಗಲದಿಂದ) ಹೋಗು  
Go away from this door  
ಬಾಗಲಿನ (ಬಾಗಲದ) ಮೇಲೆ ಬರೆಯ ಬೇಡ  
Don't write on the door  
ಬಾಗಲುಗಳೆಲ್ಲಾ ಹಾಕಿವೆ; ... ಮುಚ್ಚಿವೆ  
All the doors are shut

i manege wondê bāgalu (-la)  
this to house one door  
namma manege mīru bāgalu (-gaḷu)  
our to house three door (-s)  
bāgalina (bāgala) munde malaguttāne  
of the door before he lies  
bāgalu (bāgala) hākida mēle banda  
door which is put after he came  
bāgalu tegi (bāgala...)  
door take  
bāgalu hāku (bāgala...); bāgalu mučču  
door throw; door shut  
namma bāgalige bara bēḍa  
our to door to come is not wanted  
i bāgalininda (bāgaladinda) hōgu  
this from door go  
bāgalina (bāgalada) mēle bareya bēḍa  
of the door on to write is not wanted  
bāgalugal' ellā hāk'ive<sup>4</sup>, ... mučč'ive  
doors all h. put they are; shut they are

<sup>1</sup> The reluctance of Hindus to name their wives is well known; they prefer using some other term; a father when speaking to his child of its mother will generally use the expression above mentioned.

<sup>2</sup> The genitive case of nouns ending in *e* or *i* which ends in *eya*, *iya*, is often formed only by lengthening the last letter, as '*ē*' or '*i*'.

<sup>3</sup> The form of *bāgala*, genitive *bāgalada* or only *bāgala* is more common in Southern Mahratta; *bāgalu*, genitive *bāgalina* on the coast.

<sup>4</sup> *Hāki*, verbal participle; *ive* = *ave*, 3rd person, neuter gender, plural of *iru*; see No. 11, Rem.

26. ಘಂಟೆ *ghaṇṭe* = bell, hour (*G. Glocke*).

|                                                                 |                                                            |
|-----------------------------------------------------------------|------------------------------------------------------------|
| ಘಂಟೆ ಬಾರಿಸು                                                     | <i>ghaṇṭe bārisu</i>                                       |
| Ring the bell                                                   | bell ring                                                  |
| ಎಷ್ಟು ಘಂಟೆ (ಆಯಿತು)?                                             | <i>yeshtu ghaṇṭe (āyitu)?</i>                              |
| What o'clock is it?                                             | how many bell (it became)?                                 |
| ಮೂರು ಘಂಟೆ ಆಗಿ ಹೋಯಿತು                                            | <i>mūru ghaṇṭe āgi hōyitu</i>                              |
| It is past three o'clock                                        | three bell h. become it went                               |
| ಎಷ್ಟು ಘಂಟೆಗೆ ಬರಲಿ?                                              | <i>yeshtu ghaṇṭege barali?</i>                             |
| At what o'clock am I to come (is he, are we, are they to come)? | how many to bell let (a. p.) come?                         |
| ನಾಲ್ಕು ಘಂಟೆಯ ಮೇಲೆ                                               | <i>nāḷku ghaṇṭeya mēle</i>                                 |
| After four o'clock                                              | four of the bell after                                     |
| ಇನ್ನೂ ಒಂದು ಘಂಟೆಯಾಗಿಲ್ಲ s. ಆಗ ಲಿಲ್ಲ c.                           | <i>innū wōndu ghaṇṭe-y-āg'illa s. āgal'illa c.</i>         |
| It is not yet one o'clock                                       | yet even one bell h. become is not, . . . to become is not |
| ಐದು ಘಂಟೆಯಾದಾಗ ಹೇಳು                                              | <i>eidu ghaṇṭe-y-ād' āga hēḷu</i>                          |
| When it is five o'clock let me know                             | five bell which became then tell                           |
| ಆರು ಘಂಟೆಯಾಯಿತಂತೆ                                                | <i>āru ghaṇṭe āyit' ante</i>                               |
| It is six o'clock, I am told                                    | six bell it became it says [naka                           |
| ಎರಡು ಘಂಟೆಯಿಂದ ಮೂರು ಘಂಟೆ ತನಕ                                     | <i>yeraḍu ghaṇṭeyinda mūru ghaṇṭē<sup>1</sup> ta-</i>      |
| From two to three o'clock                                       | two from bell three of the bell till                       |
| ಹನ್ನೆರಡು ಘಂಟೆಯೊಳಗೆ ಬಾ                                           | <i>hannerāḍu ghaṇṭey' olage bā</i>                         |
| Come within twelve o'clock                                      | twelve of the bell within come                             |

27. ಯಾವ *yāva* = which?

ಯಾವನು *yāvanu*, ಯಾವಳು *yāvaḷu*, (ಯಾವಾಕೆ *yāvāke*), ಯಾವದು *yāvadu*  
= which man, woman, thing? (*G. welcher, welche, welches?*)

*Remarks.* — 1. In the same way as the adjective *yāva*, other adjectives, relative participles (present, past and negative), and genitive cases of nouns are made pronouns by having the pronoun *avanu*, *avaḷu*, (or *ātānu*, *āke*), *adu* added to them, and may then be declined in the same way as these pronouns; e. g. *ēikkavanu*, *ēikkavaḷu*, *ēikkadu* = a little one (person or thing), *hōguvavanu*, one who

<sup>1</sup> See Note 2 p. 38.

is going; *hōdavanu* = one who is gone; *hōgadavanu* = one who does not go; *ūrinavanu*, *ūrinavālu*, *ūrinadu* = a person or thing of the village.

2. When adjective and genetive cases of nouns are to form the predicate of a sentence, they should always have the pronoun *avanu*, *avālu*, etc. added to them; as, he is good, Kanarese, *avanu volleyavanu*; it is nice. Kan. *adu čalōdu*; he is of Dharwar, Kan. *avanu Dhāravādad'avanu*.

ಯಾವ ಕುದುರೆ ಚಲೋದು? S. (...ಒ ಯಾವ ಕುದುರೆ ಚಲೋದು? S. (...ವಲ್ಲೋದು? C.)  
ಳ್ಳೇದು? C.)

Which horse is the best?

ನಿಮಗೆ ಯಾವದು ಬೇಕು?

Which do you want?

ಯಾವದನ್ನು (ಯಾವದು) ತಂದು ಕೊಡಲಿ?

Which shall I bring you?

ನಿಮ್ಮಲ್ಲಿ ಯಾವನು ಹೋಗುತ್ತಾನೆ?

Which of you is going?

ಯಾವನಿಗೆ ಹೋಗನ್ನುತ್ತೀರಿ?

Whom will you tell to go?

ಯಾವನನ್ನು (ಯಾವನ್ನು) ಕರಕೊಂಡು ಬರಲಿ?

Which of them shall I bring here?

ನೀವು ಯಾತರವರು? ನಾವು ಲಿಂಗವಂತರು

Of what caste are you? We are

Lingaits

ಇದು ಯಾತರ ಹೂವು?

What kind of flower is this?

ಯಾವಾಕೆ ನಿಮ್ಮಕ್ಕ? S. ಯಾವಳು...? C.

Which is your (elder) sister?

ಇವರೊಳಗೆ ಯಾವನ ಮೇಲೆ ಕಣ್ಣಿಟ್ಟಿ?

On which of these persons have you set your eyes?

which horse good?

*nimage yāvadu bēku?*

to you which is wanted?

*yāvadannu (yāvadu<sup>1</sup>) tandu koḍali?*

which h. brought let me give?

*nimmalli yāvanu hōguttāne?*

in you which man he goes?

*yāvanige hōg'annuttiri?*

to which man go you say?

*yāvanannu (yāvanna) kara'konḍu barali?*

which man h. called let me come?

*nivu yātar'avaru<sup>2</sup>? nāvu liṅgavantaru*

you of which they? we Lingaits

*idu yātara hūvu?*

this of which flower?

*yāvāke nimm'akka? S. (yāvalu...? C.)*

which woman your elder sister?

*ivar'olage yāvana mēle kann'iṭṭi<sup>3</sup>?*

their within on which man eye thou setst?

<sup>1</sup> The crude form *yāvadu* is more frequently used in the objective case than the accusative *yāvadannu*.

<sup>2</sup> About *yātara* see note 1 p. 36; this phrase is commonly used when asking people's caste.

<sup>3</sup> *Iṭṭi*, 2nd person, singular, past tense of *iḍu*, see No. 76.

28. ಯಾರು yāru = who (*G. wer*)?

*Remark:* — Yāru, instead of yāvaru, is the plural of yāvanu and yāvalu (see No. 27), and it is incorrect to construe it with a verb in the singular; yāru with a subsequent negative signifies *no one*.

ಇವರು ಯಾರು?

Who are they? (who is this?)

ಯಾರವರು?

Who is that? who is there?

ಯಾರು ಹೋಗುತ್ತಾರೆ? ಯಾರೂ ಇಲ್ಲ

Who will go? who is going? No one

ಯಾರಾದರೂ ಹೋಗ ಬಹುದು

Any one may go

ಬಂದವರಾರು?

Who are the persons arrived?

ಯಾರನ್ನು ನೋಡಿದಿರಿ?

Whom did you see?

ಈ ಮಾತು ಯಾರಿಂದ ಕೇಳಿದಿರಿ?

From whom did you hear this matter?

ಯಾರಿಗೂ ಹೇಳ ಬೇಡ

Do not mention it to any one

ಯಾರಿಗೂ ಹೇಳುವದಿಲ್ಲ

I shan't tell any one

ಯಾರ ಕೈಯಲ್ಲಿತ್ತು?

Who was in possession of this?

ivaru yāru?

these who?

yār' avaru?

who they?

yāru hōguttāre? yār'ū illa

who they go? who even is not

yār' ādar'ū hōga bahudu<sup>1</sup>

who if become even may go

band' avar' yāru?

they who came who?

yārannu nōḍidiri?

whom you saw?

i mātu yārinda kēḷidiri?

this word from whom you heard?

yārig'ū hēḷa bēḍa

to whom even to tell is not wanted

yārig'ū hēḷuvad' illa

to whom even the saying is not

yāra keiyall' ittu?

whose in hand it was?

29. ಎನು yēnu = what (*G. was*)?

*Remark:* — Yēnū with some negative following signifies *nothing*.

ಅದೇನು? or ಎನದು?

What is that?

ಎನು ಕಳುಹಿಸಿದರು?

What did they (he) send?

ad'ēnu? or yēn'adu?

that what? what that?

yēnu kaluhisidarū?

what they sent?

<sup>1</sup> About yārādarū see note 1, p. 35; about bahudu s. note 5, p. 34.

ಎನೂ ಕಳುಹಿಸಲಿಲ್ಲ or ಎನೂ ಇಲ್ಲ  
They did not send anything; no-  
thing

ಇದಕ್ಕೇನು ಕೊಡುತ್ತೀರಿ?

What will you give for this?

ಎನೂ ಕೊಟ್ಟರೂ ನಾ ತಕ್ಕೊಳ್ಳುವದಿಲ್ಲ  
Whatever you give I shall not  
take it

ಎನಾಯಿತು?

What has happened? what is the  
matter? what has become of it?  
what has been done?

ಎನಾಯಿತೋ ಎನ್ನೋ?

I do not know what has happened,  
what the matter is, what has be-  
come of it, what has been done

ಅದೇನಂದರೆ

That is to say; namely

ಅವನು ಹೇಳಿದ್ದೇನಂದರೆ

He said, etc.; what he said was this  
ಎನಾದರೂ ಮಾಡು [like

Do something; do whatever you

yēnū kaluhisal'illa, or yēnū illa  
what to send is not, what even is not

idakk' ēnu koḍuttiri?

to this what you give?

yēnū koṭṭar'ū nā takkoḷḷuvad'illa  
what even if given even I the taking  
is not

yēn' āyitu?

what it became?

yēn' āyit'ō yēn'ō?

what it became what?

ad' ēn' andare | literally — if you  
that what if said | say, "what is that?"

avanu hēḷidd' ēn' andare

he that which he said what if said

yēn' ādar'ū maḍu

what if become even do

### 30. ಯಾತಕ್ಕ, ಯಾಕೆ yātakke, yāke = why, wherefore (G. *warum*)?

ಯಾಕೆ ಬಂದಿರಿ? or only ಯಾಕೆ?

Why are you come?

ಯಾಕೆಲ್ಲ; ಹೀಗೆ ಬಂದೆವು

For nothing particular

ಯಾಕೆ ಕೊಡಲಿಲ್ಲ? (-ಕೊಟ್ಟಿಲ್ಲ? S.)

Why did you not give it (them)?

ಇದೆಲ್ಲಾ ಯಾಕೆ?

Why all this?

ಮೂರು ಮಂದಿ ಯಾಕೆ? ಒಬ್ಬನೇ ಸಾಕು

Why three persons? one is enough

yāke bandiri? or only yāke?

why you came? why?

yāk'illa; hige bandevu

why not; thus we came

yāke koḍal' illa? (-koṭṭ'illa? S.)

why to give is not? (h. given is not?)

id'ellā yāke?

this all why?

mūru mandi yāke? vobbanē sāku<sup>1</sup>

three persons why? one is enough

<sup>1</sup> See note 4, p. 34.

|                                    |        |                                                     |
|------------------------------------|--------|-----------------------------------------------------|
| ಇಷ್ಟೆಲ್ಲಾ ಯಾತಕ್ಕೆ?                 | [ado?  | isht'ellâ yâtakke?                                  |
| What is all this for? why all this |        | so much all wherefore?                              |
| ಇದು ಯಾತಕ್ಕೆ ಬೇಕು?                  | [this? | idu yâtakke bêku?                                   |
| What is this for? why do you want  |        | this wherefore is wanted?                           |
| ಯಾತಕ್ಕೆ ಬೇಕಂದಿರಾ (-ರೋ)?            |        | yâtakke bêk' andir'â (-rô)?                         |
| Do you ask for what it is?         |        | wherefore it is wanted you said?                    |
| ನಮಗೆ ಬೇಕಾಗಿಲ್ಲ, ಯಾಕಂದರೆ etc.       |        | namage bêk'âg' illa, yâk'andare <sup>1</sup> , etc. |
| We do not want it, for, etc.       |        | to us it is wanted not, why if said                 |
| ಯಾಕೆ ಬಂದಿ? ಹೇಳು                    |        | yâke bandi? hêlu                                    |
| Why are you come? tell me          |        | why thou camest? tell                               |

31. ಹ್ಯಾಗೆ, ಹ್ಯಾಂಗೆ hyâge, hyânge = how (*G. wie*)?

|                                      |                                                    |
|--------------------------------------|----------------------------------------------------|
| ಇದು ಹ್ಯಾಗೆ or ಇದ್ದಾಗೆ?               | idu hyâge? or id'hyâge?                            |
| How is this?                         | this how? this how?                                |
| ಹ್ಯಾಗೆ ಬಂದಿರಿ?                       | hyâge bandiri?                                     |
| How did you come?                    | how you came?                                      |
| ನಾವು ಬಂದದ್ದು ಹ್ಯಾಗಂದರೆ               | nâvu bandaddu hyâg'andare <sup>1</sup> lit. if you |
| We came in this manner               | we the h. come how if said / ask how?              |
| ಹ್ಯಾಗೆ ಬರೆದಿರಿ?                      | hyâge barediri?                                    |
| How did you write?                   | how you wrote?                                     |
| ಹ್ಯಾಗೆ ಬರೆಯ ಬೇಕಾಗಿತ್ತು?              | hyâge bareya bêkâg' ittu?                          |
| How was it to be written?            | how to write h. been wanted it was?                |
| ಅದು ಹ್ಯಾಗಾದೀತು?                      | adu hyâg'âditu? (See No. 10)                       |
| How can that be?                     | that how it will become?                           |
| ಹ್ಯಾಗೂ ಕೊಡ ಬೇಕು                      | hyâg'û kôda bêku                                   |
| You must give it anyhow              | how even to give is wanted                         |
| ಹ್ಯಾಗಾದರೂ ಮಾಡ ಬೇಕು [made             | hyâg'âdarû mâda bêku                               |
| It must by all means be done; ... be | how if become even to make is wanted               |
| ಅದನ್ನು ಮಾಡುವದು ಹ್ಯಾಗೆ?               | adannu mâduvadu hyâge?                             |
| How is it to be done? ...made?       | that the making how?                               |
| ಹ್ಯಾಗಿರುತ್ತೀರಿ? or ಹ್ಯಾಗಿರ್ದೀರಿ?     | hyâg'iruttiri? or hyâg'iddhiri?                    |
| How are you?                         | how you are? how you are?                          |

<sup>1</sup> Yâk'andare, literally: "If you say (or ask) why" is commonly used with the meaning of the conjunction *for*, though Kanarese people avoid it as much as they can.

32. ಹೀಗೆ, ಹೀಗೆಗೆ *hige, hînge* = thus, so, like this (*G. so wie dies*);  
ಹಾಗೆ, ಹಾಂಗೆ *hâge, hânge* = thus, so, like that (*G. so wie das*), also  
used as a postposition = like (*G. wie*).

ಹುಡುಗರು ಚಲೋ ಬರೆಯುವ ಹಾಗೆ *hudugaru çalô bareyuva hâge<sup>1</sup> nôdiri*  
ನೋಡಿರಿ

See that the boys write well

ಹಾಗೆ ಬರೆಯ ಬಾರದು, ಹೀಗೆ ಬರೆಯಲಿ  
Let them write like this, not like  
that

ಇದರ ಹಾಗೆಯೇ ಬರೆಯಲಿ

Let them write exactly like this

ಕೆಟ್ಟೋಗುವ ಹಾಗಿರುತ್ತಾನೆ; (... ಹಾಗಿ  
ದ್ದಾನೆ) [ed]

He is likely to be corrupted (... ruin-

ಅವ ಕೆಡದ ಹಾಗೆ ಏನು ಮಾಡುತ್ತೀ?

What will you do lest he be cor-  
rupted (... ruined)?

ಏನೂ ಮಾಡುವ ಹಾಗಿಲ್ಲ

There is nothing to be done

ತಂದೆಯ ಹಾಗೆ ಮಗನು

The son is like the father

ಹಾಗಾದರೆ ಬಿಡಿರಿ

Then give it up

ಹೀಗಿರಲಿಕ್ಕೆ or ಹೀಗಿರಲಿಕ್ಕಾಗಿ

This being the case; therefore

ಹೀಗಿರುವಲ್ಲಿ or ಹೀಗಿರುವದರಿಂದ

This being the case; for this reason

boys well writing like see

*hâge bareya bâradu<sup>2</sup>, hige bareyali*  
like that to write it will not come, like  
this let them write

*idara hâgeyê bareyali*

of this like just let them write

*ketṭ'hôguva<sup>3</sup> hâg'iruttâne; (-hâg'id-*  
*[dhâne]*)

being corrupted like he is

*ava keḍada hâge yênu mādutti?*

he in order not to become bad what  
thou doest?

*yênu māduva hâg'illa*

what even doing like is not

*tandeya hâge maganu*

father's like son

*hâg'âdare biḍiri*

thus if become leave

*hig'iralikke or hig' iralikk'âgi*

thus to be, thus to be h. become

*hig' iruv' alli or hig' iruvadarinda<sup>4</sup>*

thus being there, thus from the being

<sup>1</sup> The word *hâge* is frequently joined to the relative present, past, and negative participles to form adverbial phrases expressing manner or object. To understand these phrases it should be remembered that *hâge* is properly a noun signifying "manner" or "object"; *bareyuva hâge* signifies "the writing manner" or the "writing object", i.e. the manner of writing, or the object of writing, and also "in the manner" or "with the object of writing".

<sup>2</sup> *Bâradu*, see note 5, p. 35.

<sup>3</sup> *Ketṭ'hôgu* = *ketṭu* + *hôgu*. *Ketṭu* is the verbal p. p. of *keḍu*. In composition with *hôgu* it forms a new verb, signifying—to go bad, to be corrupted, to go to ruin.

<sup>4</sup> The verbal noun *iruvadu* is declined like the pronoun *adu*.

33. ಎಷ್ಟು *yeshṭu* = how much, how many? ಇಷ್ಟು *ishṭu* = this much, so much, so many; ಅಷ್ಟು *aṣṭu* = that much, so much, so many; ಅಷ್ಟರೂ *aṣṭarū*, *aṣṭarū* = all, the whole (*G. wie viel? so viel, alle, alles*).

|                                       |                                                     |
|---------------------------------------|-----------------------------------------------------|
| ಎಷ್ಟು ಮಂದಿ ಹೋದರು?                     | [went? <i>yeshṭu</i> mandi hōdaru?                  |
| How many persons have gone? ..        | how many people went?                               |
| ಅಷ್ಟರೂ ಹೋದರು                          | <i>aṣṭar'ū</i> <sup>1</sup> hōdaru                  |
| They have all gone                    | all even they went [ka]eshṭu?                       |
| ನಿಮಗೆಷ್ಟು ಮಕ್ಕಳು or ನಿಮಗೆ ಮಕ್ಕಳೆಷ್ಟು? | <i>nimag'eshṭu makkalu? nimage mak-</i>             |
| How many children have you?           | to you how many children? to you children how many? |
| ನಿಮಗಿರುವಷ್ಟು ಮಂದಿ                     | <i>nimag'iruv' aṣṭu mandi</i>                       |
| As many as you have                   | to you being as much people                         |
| ಎಷ್ಟೊತ್ತಾಯಿತು?                        | <i>yeshṭ' hott' āyitu?</i>                          |
| What is the time?                     | how much time it became?                            |
| ಅಷ್ಟು ಬಹಳ ಹೊತ್ತಾಗಲಿಲ್ಲ                | <i>aṣṭu bahala hott' āgal' illa</i>                 |
| It is not so very late                | so much much time to become is not                  |
| ಎಷ್ಟಕ್ಕೆ ಕೊಡುತ್ತೀ?                    | <i>yeshṭakke koḍutti?</i>                           |
| For how much will you give it?        | to how much thou givest?                            |
| ನೀವು ಕೊಡುವಷ್ಟು ತಕ್ಕೊಳ್ಳುತ್ತೇನೆ        | <i>nivu koḍuv' aṣṭu takkoluttēne</i>                |
| I shall take as much as you give      | you which give as much I take                       |
| ಎಷ್ಟು ಕರದರೂ ಬರುವದಿಲ್ಲ                 | <i>yeshṭu karadar'ū baruvaḍ'illa</i>                |
| He won't come though he has           | how much if called even the coming                  |
| often been called                     | is not                                              |
| ಎಷ್ಟು ಹೇಳಿದರೂ ಕೇಳುವದಿಲ್ಲ              | <i>yeshṭu hēḷidar'ū kēḷuvaḍ'illa</i>                |
| Whatever I tell him, he won't listen  | how much if said even the hearing is                |
| (obey)                                | not                                                 |

### 34. The same continued.

ಒಂದಿಷ್ಟು *wondishṭu* = a little, ಎರಡಷ್ಟು *yeraḍaṣṭu* = twice as much  
 ಇದನ್ನು ಮಾಡಲಿಕ್ಕೆ ನಾವೆಷ್ಟರವರು? *idannu māḍalikke nā'eshṭar' avaru?*  
 Who are we that we should do this? this to do we of how much they?

<sup>1</sup> The termination "arū" gives the word a personal meaning to the effect that it signifies "all persons", "ū" is the conjunctive particle signifying "even, also, and".

ಈ ಕೆಲಸ ಎಷ್ಟರಲ್ಲಿ ಆಗ ಬಹುದು?

Within what sum may this job  
be done?

ಅಷ್ಟು ಬೇಡ, ಇಷ್ಟೇ ಸಾಕು [will do  
Not so much as that, this much

ಬೇಕಾದಷ್ಟು ಕೊಡುತ್ತೇನೆ [want  
I shall give you as much as you  
ನಿಮಗಿದ್ದಷ್ಟು ಕೊಡಿರಿ [all you have  
Give as much as you have; give  
ಇನ್ನೂ ಎರಡಷ್ಟು ಅದೆ (...ಉಂಟು)  
There is still twice as much as this  
ನಾವು ಬರುವಷ್ಟರೊಳಗೆ (-ರಲ್ಲಿ) ಹೋದರು  
They went away before we arrived

ಒಂದಿಷ್ಟು ಕೂಡಿ (ಕೂಡಿರಿ)  
Sit down a little

ಸ್ವಲ್ಪ ಕೂತುಕೊಳ್ಳಿರಿ  
Sit down a little

ಈ ಹುಡುಗರಿಗೆ ಒಂದಿಷ್ಟು (ಸ್ವಲ್ಪ) ನೋಡಿರಿ  
Look after these boys a little

i kelasa yeshtārali āga bahudu?  
this work in how much to be done it  
can?

ashṭu bēḍa, ishṭē sāku  
that much is not wanted, this much  
is enough

bék'āḍ' ashṭu koḍuttēne  
as much as was wanted I give  
nimag' idd'ashṭu koḍiri  
to you as much as was give  
innū yeraḍaashṭu ade (...unṭu)  
yet even twice as much is (is)  
nāvu baruv'ashtar'olage (-ralli) hōḍaru  
within that much which we came they  
went

wond'ishṭu kūḍri (kūḍriri)  
a little sit down

svalpa kūṭukolḷiri<sup>1</sup>  
a little sit down

[nōḍiri  
i huḍugarige wond'ishṭu (svalpa)  
these to boys a little (a little) look

### 35. The same continued.

ನಮ್ಮ ಕಷ್ಟ ಇಷ್ಟೇ ಅಲ್ಲ  
Our trouble is not a little only  
ತಕ್ಕೊಂಡು ಬಂದದ್ದೆಲ್ಲಾ ಇಷ್ಟೇ?  
Is this all you (a. p.) have brought?

ಇಷ್ಟೇ ಸೈ  
Yes, this is all

ಇನ್ನಷ್ಟು ಓದು  
Read a little more

namma kashṭa ishṭ'ē alla  
our trouble this much not  
takkoṇḍu bandadd'ellā ishṭ'ē?  
that which is brought all this much?  
ishṭ'ē sei  
this much right  
inn' ashṭu wōḍu  
yet that much read

<sup>1</sup> Kūtu is rel. p. p. of kūḍru, kūṭukolḷu = to sit down. Only the latter half of this compound is conjugated.

ತನ್ನಿಂದಾದಷ್ಟು ಓದಿದ  
He read as much as he could

ಅದಷ್ಟು ಕಳುಹಿಸು  
Send as much as is finished; ... as  
much as you can

ನೀವಷ್ಟರೂ ಬರ ಬೇಡಿರಿ  
Don't come all of you

ನಾ ಹೇಳಿದಷ್ಟೇ ಮಂದಿ ಬರಲಿ  
Let only so many come as I said  
ಇಷ್ಟೇ ಮಂದಿಯಿಂದಾದೀತೇ?  
Can it be done by so many people  
only?

ಆಗ ಬಹುದು  
Yes, it may be done

tannind' âd' ashtu wôdida  
by himself which is done that much  
he read

âd' ashtu kaḷuhisu  
that much which was done send

niv' ashtar'û bara bêḍiri  
you all even to come you are not  
wanted

nâ hêlid' ashtë mandi barali  
which I said so many people let come  
ishtë mandiyind' âditê?  
so many by people it will be done?

âga bahudu  
to be done it will come

36. ಆಗ, ಆಗಲು âga, âgalu = that time, then; ಆಗ್ಗೆ âgye = then (*G. dann*);  
ಈಗ, ಈಗಲು iga, igalu = this time, now; ಈಗ್ಗೆ igye = now (*G. jetzt*);  
ಯಾವಾಗ yâvâga = when (*G. wann?*); ಯಾವಾಗಲೂ yâvâgalû = always  
(*G. immer*).

ಯಾವಾಗ ಎದ್ದಿರಿ?  
When did you get up?  
ಆಗಲೇ ಎದ್ದೆವು  
We got up some time ago  
ಈಗ ಏಳುತ್ತೇವೆ  
We shall get up presently  
ಯಾವಾಗ ಊರಿಗೆ ಹೋಗುತ್ತೀರಿ?  
When are you going abroad?  
(*G. über Feld*)

ಯಾವಾಗಾದರೂ (...ಗಲಾದರೂ (G.)  
ಹೋಗುತ್ತೇವೆ

We (I) go now and then  
ಯಾವಾಗಲೂ ಮನೆಯಲ್ಲಿರ ಬೇಡ  
Do not stay always at home

yâvâga yeddiri' ?  
when you rose?

âgalê yeddevu  
just then we rose  
iga yêluttêve  
now we rise

yâvâga ûrige hôguttiri?  
when to town you go?

yâvâg'âdar'û (-gal'âdar'û) hôguttêve

when if done even we go  
yâvâgalû maneyall' ira bêḍa  
always in the house to be is not wanted

<sup>1</sup> Yeddu verb, p. p. of *yêḷu*, to rise.

|                                  |                                                  |
|----------------------------------|--------------------------------------------------|
| ಆಗ್ಯಾಗ್ಯೆ ನಮ್ಮ ಮನೆಗೆ ಬರುತ್ತಾ ಇರು | âggy'âggye namma manege baruttâ iru              |
| Come to my house now and then    | then then our to house coming be                 |
| ಇವರನ್ನು ನೋಡುವಾಗ ಕಣ್ಣೀರು ಬರುತ್ತವೆ | ivarannunôduvâga kaṇ'niru baruttave <sup>1</sup> |
| When I see them I shed tears     | these seeing then eye-water come                 |
| ನಾವು ಕರದಾಗ ಯಾರೂ ಬರಲಿಲ್ಲ          | nâvu karad' âga <sup>2</sup> yârû baral' illa    |
| No one came when we (I) called   | which we called then who even to come is not     |
| ಅವರು ಬಂದಾಗ ಕೊಡಿರಿ                | avaru band'âga <sup>2</sup> koḍiri               |
| Give it them when they come      | which they come then give                        |

37. ಎಂದು yendu = when? ಅಂದು andu = then; ಇಂದು indu = now, to-day  
(*G. wann? — dann, — jetzt, heute.*)

Yendû or yendigû (Dative) with a subsequent negation signifies *never*,

|                                               |                                                            |
|-----------------------------------------------|------------------------------------------------------------|
| ಎಂದು ಮನೆಗೆ ಬಂದಿರಿ?                            | yendu manege bandiri?                                      |
| When did you come home?                       | when to house you came?                                    |
| ಇಂದು ಬಂದೆವು                                   | indu bandevu                                               |
| We (I) came to-day [ನಾಯಿತು]                   | to-day we came [tu]                                        |
| ಇಂದಿಗೆ ಮೂರು ದಿವಸಾಯಿತು (ದಿವಸ                   | indigemûrudivas'âyitu (divasa-v-âyi-                       |
| Three days ago                                | to this day three day it became                            |
| ಅವರ ಮನೆಗೆ ಎಂದೂ ಹೋಗಿದ್ದಿಲ್ಲ                    | avara manege yendû hôg'idd'illa <sup>3</sup>               |
| (ಹೋಗಲಿಲ್ಲ C.) [(his) house                    | (hôgal'illa C.)                                            |
| I (a. p.) have never been to their            | their to house never h. gone h. been is not (to go is not) |
| ಇಂಥಾ ಕೆಲಸ ಎಂದಿಗೂ ಮಾಡಲಿಕ್ಕಿಲ್ಲ                 | inthâ kelasa yendigû mâḍalikk'illa                         |
| I (a. p.) shall never do such a thing as this | such work never to do is not                               |
| ಎಂದಾದರೂ ಇಂಥಾದ್ದನ್ನು ಕಂಡಿರಾ                    | yend'âdar'û inthâddannu kaṇḍirâ (-rô)?                     |
| (-ರೋ)? [this?]                                | [saw?                                                      |
| Did you ever see any thing like               | when if done even such a thing you                         |
| ಎಂದೂ ಕಂಡಿದ್ದಿಲ್ಲ (ಕಾಣಲಿಲ್ಲ C.)                | yendû kaṇḍ'idd'illa <sup>3</sup> (kāṇal'illa C.)           |
| I never saw it                                | never h. seen h. been not (to see is not)                  |

<sup>1</sup> Nîru is generally constructed with the verb in the plural.

<sup>2</sup> Nâvu karada + âga = that time at which we called. Avaru banda + âga = that time at which they came.

<sup>3</sup> Hôg' = hôgi, idd' = iddu, kaṇḍ' = kaṇḍu are verbal past participles.

|                                    |                                                           |
|------------------------------------|-----------------------------------------------------------|
| ಅಂದಿನಿಂದ ಅವನನ್ನು (ಅವನ್ನ) ನೋಡಲಿಲ್ಲ  | andininda avanannu(avanna)nôḍal'illa                      |
| I have not seen him since that day | from then him to see is not                               |
| ಇವನು ಚಿಕ್ಕಂದಿನಿಂದ ಕೆಟ್ಟವನೇ [hood   | ivanu čikk'andininda <sup>1</sup> keṭṭ'avané <sup>2</sup> |
| He has been wicked from his child- | he from childhood bad he                                  |
| ಇಂದಿನಿಂದ ಹತ್ತು ದಿವಸದ ತನಕ           | indininda hattu divasada tanaka                           |
| For ten days from to-day           | from to-day ten of day till                               |

38. ನೋಡು nôḍu = to look, to see (*G. sehen*).

Conjugation of the Regular Verb ending in u.

1. From the *crude form* nôḍu, the Imperative and Negative moods are formed; see No. 1 and No. 13.
2. From the *pres. verb. part.* nôḍutta, the Present tense is formed; see No. 1.
3. From the *pr. & fut. rel. p.* nôḍuva, the 2nd Future tense is formed; see below.
4. From the *past rel. part.* nôḍida, the Past tense is formed; see No. 2.
5. „ „ „ nôḍida, after dropping the termination da the 1st Future is formed; see No. 10.

## 2nd Future Tense.

| Singular:              | Plural:                                        |
|------------------------|------------------------------------------------|
| nôḍuv-enu, I shall see | nôḍuv-evu, we shall see                        |
| nôḍuv-i, thou wilt „   | nôḍuv-iri, you will „                          |
| nôḍuv-anu, he will „   | } nôḍuv-arū, they ( <i>m. d. f.</i> ) will see |
| nôḍuv-aḷu, she „ „     |                                                |
| nôḍuv-adu, it „ „      | nôḍuv-avu, they ( <i>n.</i> ) will see         |

*Remark:*—The Second future asserts with certainty, whereas the First future asserts somewhat doubtfully.

|                                   |                                  |
|-----------------------------------|----------------------------------|
| ಈ ಹುಡುಗರಿಗೆ ಯಾರು ನೋಡುತ್ತಾರೆ?      | i huḍugarige yāru nôḍuttāre?     |
| Who looks after these boys?       | these to boys who they look?     |
| ಆಕೆ (ಅವಳು <i>C.</i> ) ನೋಡುತ್ತಾಳೆ  | āke (avaḷu <i>C.</i> ) nôḍuttāle |
| She looks (after them)            | she she looks                    |
| ಯಾರೂ ನೋಡುವದಿಲ್ಲ [sees it          | yārū nôḍuvad' illa               |
| No one looks (after them); nobody | who even the looking is not      |

<sup>1</sup> As in many other similar combinations the adjective *čikka* qualifies the noun andu meaning, "the time of being little, childhood".

<sup>2</sup> *Ketta*, relative p. of *keḍu*; see Rem. 1, No. 27.

ನೋಡುವವರಿಲ್ಲ

There is none to look

ಈ ಕೆಲಸ ನಮ್ಮವ್ವ ನೋಡುತ್ತಾನೆ

My father will do this job

ಇನ್ನೂ ಕೆಲವು ದಿವಸ ನೋಡ ಬೇಕು

He (a. p.) must do it a few days

more; we (a. p.) must wait a

few days longer

ನೋಡಿ ಓದ ಬೇಕು

You (a. p.) should read carefully

ಆ ಊರು (ಊರನ್ನು) ನೋಡಿದವರಾರು?

Who has seen that town?

ನಾವು ನೋಡಿದೆವು

We saw it; we have seen it

ನೋಡದವರು ಬಹಳ ಮಂದಿ [it (a. p.)

There are many who have not seen

nôduv' avar'illa

seeing ones are not

i kelasa namm'appa nôduttâne

this work our father sees

innû kelavu divasa nôda bêku

yet even some day to see is wanted

nôḍi vôda bêku

h. seen to read is wanted

â ūru (ûrannu) nôḍid'avar' yâru? <sup>1</sup>

that town (town acc.) they who saw  
who?

nâvu nôḍidevu

we saw

nôḍad' avaru bahaḷa mandi

they who did not see many people

### 39. The same continued.

ಅವನನ್ನು (ಅವನು) ಕಂಡರೆ, ಕರಕೊಂಡು

ಬಾ

If you see him, bring him here

ಅತನನ್ನು (ಅತನು) ಕಂಡೇನು (him)

I may see him, I shall probably see

ಕಾಣದಿದ್ದರೆ, ಏನು ಮಾಡಲಿ?

What shall I (a. p.) do, if I should

not see him (a. p.)?

ನೋಡಲಿಯೋ (-ಯಾ)?

Shall I see?

ನೋಡೋಣ, ಬಾ S.; ನೋಡುವ, ಬಾ C.

Come, let us see

ನೀನು ಅಲ್ಲಿ ನೋಡಿದ್ದೇನು?

What did you see there?

avanannu (avanna) kaṇḍare, kara-

konḍu hâ

him if seen, h. called come

âtanannu (âtanna) kaṇḍēnu

him (hon.) I may see

kâṇad' iddare, yēnu māḍali?

not h. seen if been what let (a. p.) do?

nôḍali-y-ô (-y-â)?

let see?

nôḍôṇa, hâ S.; nôḍuva hâ C.

let us see, come; let us see, come

ninnu alli nôḍidd' ēnu?

thou there the having seen what?

<sup>1</sup> See Rem. 1, No. 27.

ನಮ್ಮನ್ನು ನೋಡ ಬಾ  
Come to see us (me)

ನಿಮ್ಮನ್ನು ನೋಡಲಿಕ್ಕೆ (ನೋಡುವದಕ್ಕೆ)  
ಬಂದಿದ್ದೇನೆ

I am come to see you

ಈ ಕುದುರೆ ಏನು ನೋಡುತ್ತದೆ? [ing at?]

What is the horse seeing? (...look-

ಎರಡನೇ ಕುದುರೆಯನ್ನು ನೋಡಿತು

It saw another horse

nammannu nōḍa bā  
us to see come

nimmannu nōḍalikke (nōḍuvadakke<sup>1</sup>)  
band'idhēne

you to see (to the seeing) h. come I am

i kudure yēnu nōḍuttade?

this horse what it sees?

yeraḍanē kudureyannu nōḍitu

second horse it saw

40. ಕರೆ kare = to call (*G. rufen*). See conjugation of the  
Regular Verb ending in e (or i). No. 18.

ಉಣ್ಣಲಿಕ್ಕೆ ಮಂದಿರ ಕರೆಯ ಬೇಕು  
You should invite people to dinner

ಅಷ್ಟರನ್ನು ಕರೆದೆ(ನು)

I have invited all of them

ನಿಮ್ಮಕ್ಕನ(ನ್ನು) ಕರೆ

Call (invite) your (elder) sister

ಆಕೆಯನ್ನು ಕರೆಯುತ್ತೇನೆ

I shall call (invite) her

ನಿಮ್ಮಪ್ಪ ಇಲ್ಲ, ಕರೇ ಕಳುಹಿಸು [him]

Your father is not here, send for

ಆತನನ್ನು ಕರೆಸುತ್ತೇನೆ

I shall send for him

ಅವನಿಗೆ ಕರೆಯುವದು ಯಾಕೆ?

Why call him?

ಕರೆಯದಿದ್ದರೆ ಚೆಲೋದು S. (-ಒಳ್ಳೇದು C.)

It is better not to call him

unṇalikke mandi<sup>2</sup> kareya bēku  
to eat people to call is wanted

aṣṭarannu karede(nu)

all I called

nimm<sup>3</sup> akkana(ṇnu) kare

your elder sister (acc.) call

ākeyannu kareyuttēne

her I call

nimm'appa<sup>3</sup> illa, karē<sup>1</sup> kaluhisu

your father is not, to call send

ātanannu karesuttēne<sup>5</sup>

him (hon.) I cause to call

avanige kareyuvadu yāke?

to him the calling why?

kareyad'iddare čalōdu S. (wołłēdu C.)

not h. called if been nice (good)

<sup>1</sup> Nōḍuvadakke is dative case of the present verbal noun nōḍuvadu which follows the pronoun adu in its mode of declension.

<sup>2</sup> Mandi, instead of mandiyannu, a form of the accusative case in which the terminal vowel is lengthened.

<sup>3</sup> It is considered abusive language to say even to a little child: "ninna akka, ninna appa, ninna taṅgi", etc.; in fact, these combinations are frequently used by Hindus to abuse one another, especially the expression "ninna hēṇḍati = thy wife".

<sup>4</sup> Instead of kareya.

<sup>5</sup> See Note 4, p. 30.

|                                                                             |                                                                |
|-----------------------------------------------------------------------------|----------------------------------------------------------------|
| ಅವನಿಗೆ ಕರೆದು ಉಣ್ಣೆ ಲಿಕ್ಕೆ ಕೊಡು<br>Call him and give him something<br>to eat | avanige karedu unnalikke koḍu<br>him h. called to eat give     |
| ಇವರನ್ನು ಕರಕೊಂಡು ಹೋಗು<br>Take these persons away; accom-<br>pany them        | ivarannu kara koṇḍu hôgu<br>these (acc). h. called h. taken go |

41. ಕಾಣು *kāṇu* = to see, to appear, to seem  
(*G. sehen, erscheinen, scheinen*).

### Conjugation of Irregular Verbs.

The conjugation of *kāṇu* and other irregular verbs follows that of regular verbs, it is only required to know the following forms :—the past verbal and relative participles, the 3rd person singular neuter of the past tense, and, in a few cases, the 2nd person of the imperative mood, when all the other verbal forms may be formed as shown in No. 38. Of the verbs on pp. 6 and 7 the following are irregular :

| Crude Form                                                                          | Past Verbal Participle                                                                                 | Past Relative Participle                                                                               | 3rd Person Sing. Neuter of the Past Tense                                                                      | 2nd Person Imperative where irregular |
|-------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|---------------------------------------|
| iru<br>baru                                                                         | iddu<br>bandu                                                                                          | idda<br>banda                                                                                          | ittu<br>bantu                                                                                                  | bâ, <i>pl.</i> barri<br>or banni      |
| taru                                                                                | tandu                                                                                                  | tanda                                                                                                  | tantu                                                                                                          | tâ, <i>pl.</i> tarri<br>or tanni      |
| âgu<br>hôgu<br>kāṇu<br>yâlu<br>biḷu<br>koḍu<br>kedu<br>biḍu<br>iḍu<br>annu<br>nillu | âgi<br>hôgi<br>kaṇḍu<br>yeddu<br>biddu<br>koṭṭu<br>ketṭu<br>biṭṭu<br>iṭṭu<br>andu<br>nintu or<br>nindu | âda<br>hōda<br>kaṇḍa<br>yedda<br>bidda<br>koṭṭa<br>ketṭa<br>biṭṭa<br>iṭṭa<br>anda<br>ninta or<br>ninda | âyitu<br>hōyitu<br>kaṇḍitu<br>yedditu<br>bittu<br>koṭṭitu<br>ketṭitu<br>biṭṭitu<br>iṭṭitu<br>anditu<br>nintitu |                                       |
| kollu<br>kôḍru                                                                      | koṇḍu<br>kôṭu                                                                                          | koṇḍa<br>kôṭa                                                                                          | koṇḍitu<br>kôṭitu                                                                                              |                                       |

ಅವನ ಕಣ್ಣು ಕಾಣುವದಿಲ್ಲ  
He cannot see; he is blind

ಹಾಗೆ ಕಾಣುತ್ತದೆ  
So it seems (...appears)

ಅವನನ್ನು (ಅವನ್ನು) ಕಂಡಿಯಾ? [him?  
Did you see him? Have you seen  
ಕಂಡ ಹಾಗಾಯಿತು

It is as if I had seen him; I have  
as much as seen him

ಕುದುರೆ ಕಂಡುಕೊಂಡರೋ? C. (...ಕೊಂಡ  
ದರೇನು? S.)

Has the horse been found?

ಕಂಡುಕೊಳ್ಳಲಿಲ್ಲ C. (ಕಂಡುಕೊಂಡಿಲ್ಲ S.)  
No, it has not been found

ಅದು ಕಾಣದೆ ಹೋಯಿತು [to be seen  
It has disappeared; it is nowhere  
ಕಂಡರೆ ನಮಗೆ ಹೇಳು  
If you see it, tell me

ಕಾಣಲಿಕ್ಕಿಲ್ಲ [...not be seen  
It will probably not be found;  
ಕಂಡವರ ಮನೆಗೆ ಹೋಗ ಬೇಡ  
Do not visit every one indiscrimi-  
nately

avana kannu kânnavad' illa  
his eye the seeing is not

hâge kânuttade  
like that it appears

avanannu (avanna) kaṇḍi-y-â?  
him thou sawst?

kaṇḍa hâg'âyitu  
seen so it became

kudure kaṇḍukonḍar'ô? C. (-konḍar'  
ênu? S.) [what?]

horse h. seen they took? (they took  
kaṇḍukollal' illa, (kaṇḍukonḍ'illa)  
h. seen to take is not, h. seen h. taken  
is not

adu kânade hôyitu  
that not h. appeared it went  
kaṇḍare namage hêlu  
if seen to us tell

kânalikk' illa  
to appear is not

kaṇḍ' avara manege hôga bêḍa  
of those whom you saw to house to go  
is not wanted

42. ಅವಳು avalu = she (remote); ಇವಳು ivalu = she (near);  
ಅಕೆ âke = she (rem.); ಈಕೆ ike = she (near), the latter two honorary  
(G. sie; jene, diese).

See Note 1, p. 5.

ಈಕೆ ಯಾರ ಹೆಂಡತಿ? S. (ಇವಳು...? C.)  
Whose wife is she  
ಈಕೆ ನಮ್ಮಣ್ಣನ ಹೆಂಡತಿ S. (ಇವಳು...C.)  
She is my elder brother's wife

ike yâra henḍati? S. (ivalu...? C.)  
she whose wife? (she...?) [... C.)  
ike namm' aṇṇana henḍati S. (ivalu  
she our elder brother's wife (she..)

ಈಕೆಯ ಅಕ್ಕ ಬಹಳ ಒಳ್ಳೆಯಕೆ S. (ಇ  
ವಳ... ಒಳ್ಳೆಯವಳು C.)

Her elder sister is a very good  
woman

ಆಕೆಗೆ ಚಿಕ್ಕ ಮಗಳಿರುತ್ತಾಳೆ (ಅವಳಿಗೆ...)  
She has got a little daughter

ಆಕೆಯನ್ನು ಕಂಡಿರೇನು? S. (ಅವಳನ್ನು  
ಕಂಡಿರೋ? C.)

Have you seen her?

ಇವರು ನಿಮ್ಮ ತಾಯಿಯವರಲ್ಲಾ?

This is your mother, is she not?

ಯಾವಾಕೆ ನಿಮ್ಮಕ್ಕ? S. (ಯಾವಳು...? C.)

Which is your elder sister?

ಆಕೆಯು ನಮ್ಮಕ್ಕ S. (ಅವಳು... C.)

That is my elder sister

ಈಕೆಯು ನಮ್ಮ ತಂಗಿ S. (ಇವಳು... C.)

This is my younger sister

ಈ ಚಿಕ್ಕಾಕೆ ನನ್ನ ಮಗಳು

This little girl is my daughter

ikeya akka bahala woll-y-âke<sup>1</sup> S. (ivala  
...wolle-y-avalu C.)

her elder sister very good she

âkegeçikka magal' iruttâlê (avalige...)  
to her little daughter she is

âkeyannu kaṇḍir'ênu? S. (avalannu  
kaṇḍirô? C.)

her you saw what? (her you saw?)

ivaru nimma tâyiy' avar' allâ?<sup>2</sup>

they your mother's they not so?

yâv'âke nimm' akka? S. (yâvalu...? C.)

which she your elder sister?

âkeyu<sup>3</sup> namm' akka S. (avalu... C.)

she our elder sister

ikeyu<sup>3</sup> namma taṅgi S. (ivalu... C.)

she our younger sister

i çikk' âke nanna magalu

this little she my daughter

43. ತಾನು tânu = himself, herself, itself (G. *er, sie, es selbst*; pl. *Sie*).

ಎಲ್ಲಾ ತಾನೇ ಯಾಕೆ ಮಾಡಿದ?

Why did he everything himself?

ತಾನು ಮಾಡುತ್ತೇನೆಂತ ಹೇಳಿದ

He said he would do (make) it

ಎಲ್ಲಾ ತನ್ನ ಮೇಲೆ ತಕ್ಕೊಂಡ

He took it all upon himself

ತನ್ನ ಮಕ್ಕಳಿಗೆ ಕೊಡದೆ ತಾನೇ ಉಂಡಳು

She ate (it) herself without giving  
anything to her children

yellâ tânê yâke mâḍida?

all himself why he did?

tânu mâḍuttên' enta<sup>4</sup> hêlida

himself I do saying he said

yellâ tanna mâle takkoṇḍa

all on himself he took

tanna makkaḷige koḍade tânê unḍalu

her own to children not h. given her-  
self she ate

<sup>1</sup> For *woll'y'âke*.

<sup>2</sup> In polite language the pronoun *avaru* is often added to the words *appa, tâyi, anna, taṅgi*, etc.

<sup>3</sup> Nominative case, instead of which the crude form is generally used in conversation.

<sup>4</sup> *Enta* = *ennutta*, present verbal participle of *yennu* = *annu*, I say; or *yendu* past v. p. of *yennu*, is always added after a quotation before the verb *hêlu* or another verb of a similar meaning; only before the word *annu* it is generally omitted.

ತನಗೆ ಬೇಕೆಂದಳು

She said she wanted it herself  
(with the accent on "tanage");  
She said she wanted it (with  
the accent on "bèku")

tanage bèk' andalu  
to herself it is wanted she said

ತಮ್ಮ ಮಕ್ಕಳನ್ನು ಕರೆಕೊಂಡು ಬಂದರೋ?  
Have they brought their children  
along with them?

[dar'ò?  
tamma makkaḷannu karakonḍu ban-  
their children h. called they came?

ತಮಗೆ ಮಕ್ಕಳಿಲ್ಲನ್ನುತ್ತಾರೆ  
They say they have no children  
ತಮ್ಮ ಬರೋಣ ಯಾವಾಗಾಯಿತು?

tamage makkaḷ' ill' annuttāre  
to themselves children are not they say  
tamma<sup>1</sup> barōṇa<sup>2</sup> yāvāḡ' āyitu?

When did you arrive?

their the arriving when it happened?

ತಮಗೇನು ತರ ಬೇಕು?

tamag' ēnu tara bèku?

What shall I bring you?

to themselves what to bring is wanted?

ತಮ್ಮ ಕುದುರೆ ಆಗಲೇ ಬಂತು

tamma kudure āḡalē bantu  
of themselves horse then it came

Your horse is already come

44. ಮಂದಿ mandi = people, persons (*G. Leute, Personen*);  
only used for more than one person.

ನಿಮ್ಮ ಮನೆಯಲ್ಲಿ ಎಷ್ಟು ಮಂದಿ ಇರು  
ತ್ತಾರೆ?

nimma maneyalli yeshtu mandi irut-  
tāre?

How many persons are in your  
house?

your in the house how many people  
they are?

ಮೂರೇ ಮಂದಿ

mūrē mandi

Only three

three people

ಬಹಳ ಮಂದಿ ಇರುತ್ತಾರೆ

bahaḷa mandi iruttāre

There are many people

many people they are

ನಿಮ್ಮ ತಮ್ಮ

nimma tamma yelli?

Where is your younger brother?

your younger brother where?

ಮಂದಿ(ಯನ್ನು) ಕರೆಯಲಿಕ್ಕೆ ಹೋದ

mandi(yannu) kareyalikke hōda

He has gone to call people; ...to  
invite guests

people to call he went

<sup>1</sup> *Tāvu* is used in polite language, when speaking to a superior, like the German *Sie*.

<sup>2</sup> *Barōṇa*, a verbal noun, the same as *baruvadu*. The phrase *barōṇavāyitu*, present tense, *barōṇavāḡuttade*, which may be used for any person, is likewise used in courteous language.

ಅಷ್ಟು ಮಂದಿಗೆ ಉಣ್ಣಲಿಕ್ಕೆ ಹೇಳ ಬೇಡ  
Do not invite so many people to dinner

ಮಂದಿಯ ಮಾತು ಕೇಳ ಬೇಡ  
Do not listen to what people say  
ನಾಲ್ಕು ಮಂದಿ ಹೇಳಿದ ಹಾಗೆ ಮಾಡು  
Follow the advice of society

ಇವರು ಕೆಟ್ಟ ಮಂದಿ  
These are bad people  
ಇವರು ನಮ್ಮ ಮಂದಿಯ ಹಾಗಲ್ಲ  
They are not like our people

ashṭu mandige unṇalikke hēla bēḍa  
so many to people to eat to say is not wanted

mandiya mātu kēla bēḍa  
of people word to hear is not wanted  
nālku mandi hēḷida hāge māḍu  
four people said so do

ivaru keṭṭa<sup>1</sup> mandi  
these become bad people  
ivaru namma mandiya hāḡ'alla  
these our people's like not

45. ಬಿಡು biḍu = to leave, forsake, give up (*G. lassen, fahren lassen*).  
See No. 41.

ಈ ಮನೆ ಬಿಡ ಬೇಕು (ಬಿಡಲಿಕ್ಕೆ...)  
You (a. p.) should leave this house  
ಬಿಡದಿದ್ದರೆ ನಿಮ್ಮನ್ನು ಹೊರಗೆ ಹಾಕಿಸುತ್ತೇವೆ

If you don't leave it, I shall have  
you turned out  
ನನ್ನ ಕೈ ಬಿಡುತ್ತೀರೋ? (ಬಿಡುತ್ತೀರೇನು?)  
Will you forsake me? are you going to...?

ನಿನ್ನ (ನ್ನು) ಬಿಡುವದಿಲ್ಲ  
I shall not forsake you  
ಈ ಕೆಲಸ ಬಿಟ್ಟು ಕೊಟ್ಟೆ  
I have given up this business;...job  
ಹೌದು, ಎಲ್ಲಾ ಕೆಡಿಸಿ ಬಿಟ್ಟೆ [thing  
Yes, you have spoilt (ruined) every-  
ಅನ್ನ ಎಲ್ಲಿಟ್ಟುಕೊಂಡರು<sup>3</sup>?  
Where is the rice kept?

i mane biḍa bēku (biḍalikkē...)  
this house to leave is wanted  
biḍad'iddare nimmanu horage hāki-  
suttāve

not h. left if been you out we cause  
to throw  
nanna kei biḍuttirō? (biḍuttir'ēnu?)  
me you leave? (you leave what?)

ninna(unu) biḍuvad' illa  
thee the forsaking is not  
i kelasa biṭṭu koṭṭe  
this work h. given up I gave  
houdu, yellā keḍisi<sup>2</sup> biṭṭi  
yes, all h. spoilt thou leftst  
annā yell' iṭṭukonḍaru<sup>3</sup>?  
rice where they kept?

<sup>1</sup> See note 2, p. 49.

<sup>2</sup> Keṭṭu = to become bad, keḷisu = to make bad, to spoil, to ruin.

<sup>3</sup> Itṭukollu (see No. 17) = to keep.

ಎಲ್ಲಾ ಉಂಡು ಬಿಟ್ಟರು

It is all eaten

ಬೆಂಕಿಯಲ್ಲಿ ಹಾಕಿ ಬಿಟ್ಟರು

It has been thrown into the fire

ಎಷ್ಟು ಕಷ್ಟ ಬಿಡುತ್ತಾರೆ! [(...he takes!)]

What a deal of trouble they take!

yellâ unḍu biṭṭaru

all h. eaten they left

benkiyalli hâki biṭṭaru

in the fire h. thrown they left

yeshṭu kasṭa biḍuttâre!

how much trouble they leave (put forth)!

#### 46. ಕಣ್ಣು kaṇṇu = eye (*G. Auge*).

ಅವನ ಕಣ್ಣಿಗೆ ಎನಾಗಿದೆ? [(eyes):]

What is the matter with his eye

ಎರಡೂ ಕಣ್ಣು ಕಾಣುವದಿಲ್ಲ

He is blind on both eyes

ಅಲ್ಲ, ಒಂದು ಕಣ್ಣು ಕಾಣುತ್ತದೆ

No, he can see on one eye

ನಿನ್ನ ಕಣ್ಣು ಕಾಣುವದಿಲ್ಲ? S. (...ಕಾಣುವದಿಲ್ಲವೋ? C.)

Have you no eyes? Are you blind?

ಕಷ್ಟದಿಂದ ಕಂಗೆಟ್ಟ

He got confused by his troubles  
(...lost his sight...)

ಅದನ್ನು ನೋಡಿ ಕಣ್ಣಿಗೆ ನೀರು ತಂದ

Seeing it he shed tears

ಬಹಳ ಕಣ್ಣೀರು ತಂದಳು

She shed many tears

ನಿನ್ನ ಕಣ್ಣಿಗೆನು ಬಿತ್ತು?

What did you perceive?

ನನ್ನ ಕಣ್ಣಿಗೆ ಒಂದು ಹೂವು ಬಿತ್ತು

I perceived a flower

ಅದರ ಮೇಲೆ ಕಣ್ಣಿಟ್ಟೆಯಾ? S. (...ಕಣ್ಣಿಟ್ಟೆಯೋ? C.)

Have you an eye upon that?

avana kaṇṇige yēn' âḡ' ide?

his to eye what h. become is?

yeraḍû kaṇṇu kâṇuvad' illa

two even eye the seeing is not

alla, wonda kaṇṇu kâṇuttade

not so, one eye it sees

ninna kaṇṇu kâṇuvad' illa? S. (...kâṇu-vad' illa-v-ô? C.) [is not?]

thy eye the seeing is not? (...the seeing

kasṭadinda kaṇ' geṭṭa<sup>2</sup>

by trouble eye he became bad

adannu nôḍi kaṇṇige niru tanda

that h. seen to the eye water he brought

bahala kaṇ'niru tandalu

much eye-water she brought

ninna kaṇṇig' ênu bittu?

thy to the eye what it fell?

nanna kaṇṇige wonda hûvu bittu

my to the eye one flower it fell

adara mēle kaṇ'ittî-y-â? S. (...kaṇṇittî-y-ô? C.) [setst?

on that eye thou setst? (...eye thou

<sup>1</sup> *Bidu* is here used instead of *baḍu* = *paḍu*, to suffer. Though this use of *bidu* is very common, it is not to be imitated.

<sup>2</sup> *Kaṇ'geṭṭa* = *kaṇṇu* + *geṭṭa*; for *keṭṭanu*, see section 41; literally, he became bad with respect to his eye; the latter *k* is for euphony's sake changed into *g*, and *n* into *ñ*.

47. ಬಾಯಿ bāyi = mouth (*G. Mund, Öffnung*).

ಅದನ್ನು ನೋಡಿದರೆ ಬಾಯಲ್ಲಿ ನೀರು  
ಬರುತ್ತವೆ [of it  
One's mouth waters at the sight  
ಅದನ್ನು ಬಾಯೊಳಗೆ ಹಾಕಿಕೊಂಡ  
He devoured it  
ಅಷ್ಟು ಬಾಯಿ ಮಾಡ ಬೇಡ  
Do not bawl; do not talk so much  
ಬಾಯಿ ಮುಚ್ಚು  
Hold your tongue  
ಬಾಯಿ ಮಾಡಿ ಓದು  
Read aloud  
ಈ ಮಗುವಿಗೆ ಬಾಯಿ ಬಂದದೋ? (...  
ಬಂದದೇನು? s)  
Can this child already speak?  
ಇನ್ನೂ ಬಾಯಿ ಬಂದಿಲ್ಲ  
It cannot yet speak  
ಬಾಯಿಪಾಠ ಬರುತ್ತದೋ? (...ಬರುತ್ತ  
ದೇನು? s.)  
Do you know it by heart? Can you  
recite your lesson?  
ನನ್ನ ಬಾಯಿಗೆ ಬರುವದಿಲ್ಲ  
I cannot recite it  
ಬಾಯಿಮಾತು  
A verbal message; mere words

adannu nōḍidare bāyalli niru barutta-  
[ve'  
[come  
that if seen in the mouth water they  
adannu bāy' oḷage hāki koṇḍa [took  
that of the mouth within h. thrown he  
aṣṭu bāyi māḍa bēḍa  
so much mouth to make is not wanted  
bāyi mučcu  
mouth shut  
bāyi māḍi wōḍu  
mouth h. made read [ēnu? S.)  
i maguvige bāyi band'adō? (...bandad'  
[...it is what?)  
this to the child mouth h. come is it?  
innū bāyi band' illa  
yet mouth h. come is not [ēnu? S.)  
bāyipāṭha baruttadō? (...baruttad'-  
[what?)  
mouth-lesson it comes? (...it comes  
nanna bāyige baruvad' illa  
my to mouth the coming is not  
bāyimātu  
mouth-word

48. ಮಾಡು māḍu = to do, to make (*G. tun, machen*).

ನೀ ಮಾಡಿದ ಕೆಲಸವೇನು? (...ಕೆಲಸೇ  
ನು?)  
What is the work you have done?  
ಆಕೆ ಏನೂ ಮಾಡಲಿಲ್ಲ, (...ಮಾಡಿಲ್ಲ)  
She has not done anything  
ಏನು ಮಾಡ್ತಾಳು?  
What could she do?

ni māḍida kelasa-v-ēnu? (...kelas'ēnu?)  
thou made work what?  
āke ḡṇnū māḍal'illa, (...māḍ'illa) [not]  
she what even to do is not (...h. done is  
ḡṇnu māḍyāḷu?  
what she will do?

<sup>1</sup> *Niru*, though singular, is commonly followed by a verb in the plural.

ಕೆಲಸ ಮಾಡದೆ ಮನೆಗೆ ಹೋದಳು [work  
She went home without doing her  
ಆಕೆ ಏನೂ ಮಾಡುವ ಹಾಗಿಲ್ಲ  
She is not likely to do anything  
ಈಕೆ ಕೆಲಸ ಮಾಡುವಾಕೆ ಅಲ್ಲ  
She is not fond of work; she is not  
a working person

ಕೆಲಸ ಮಾಡದವರು ಉಣ್ಣೆ ಬಾರದು  
Those that will not work (... have  
not worked) shall not eat  
ಚಲೋ ಮಾಡುತ್ತೀರಿ  
You do quite right  
ಬಹಳ ರಾತ್ರಿ ಮಾಡಿ ಬಂದ  
He came late in the night  
ಕುದುರೆ ಮಾಡಿಕೊಂಡು ಬಂದ [back  
He hired a horse and came on horse-

kelasa māḍade manege hōḍaḷu  
work not h. done to the house she went  
āke yēnū māḍuva hāḡ'illa  
she what even doing like is not  
ike kelasa māḍuv'āke alla  
she work doing she not

kelasa māḍad' avaru unṇa bāradu'  
work not doing they to eat it will  
not come  
čalō māḍuttiri  
nice you do  
bahaḷa rātri māḍi banda  
much night h. made he came  
kudure māḍi koṇḍu banda  
a horse h. made h. taken he came

49. ಸಾಲು sālu = to be enough, to suffice (*G. hinreichen, genug sein*).

An Old Kanarese form of this verb is sāku<sup>2</sup> (instead of sālu; compare bēku No. 15), used for all persons, genders and numbers in the present tense; as, nānu sāku = I am enough, nīvu sāku = you are enough, aḍu sāku = it is enough. Combined with āgu it forms a new verb; sākāguttēne, etc. = I suffice, am enough. As to the negative mood of sāku see No. 13.

ಈ ನೀರು ಸಾಲದು (... ಸಾಲುವದಿಲ್ಲ)  
This water is not sufficient

ಸಾಲದಿದ್ದರೆ ಇನ್ನೂ ತರುತ್ತೇನೆ  
If not sufficient, I shall bring more

ಸಾಕಾಗುವಷ್ಟು ತಾ  
Bring enough of it  
ಎಷ್ಟು ತಂದರೂ ನಿಮಗೆ ಸಾಲುವದಿಲ್ಲ  
Though I bring you ever so much,  
it is not enough

i niru sālādu (...sāluvad'illa)  
this water it will not suffice (... the  
sufficing is not)

sālād' iddare inn'ū taruttēne  
not being enough if been more also  
I bring

sāk'āguv' ashtu tā  
sufficing that much bring  
yeshtu tandar'ū nimage sālavad'illa  
how much if brought even to you the  
sufficing is not

<sup>1</sup> See note 5, p. 34.

<sup>2</sup> See note 4, p. 34. The word sāku is used in all genders and numbers of the 3rd present and future.

ಇಷ್ಟಾದರೆ ಸಾಕು  
This much will do  
ಹತ್ತು ಮಂದಿ ಸಾಕಾದರೇನು? S. (...ಸಾ  
ಕಾದರೋ? C.)  
Were ten people enough?  
ಸಾಲಿಲ್ಲ, or ಸಾಕಾಗಲಿಲ್ಲ  
They were not enough  
ಇವತ್ತು ಮಂದಿ ಸಾಲಿಕ್ಕಿಲ್ಲ (...ಸಾಕಾ  
ಗಲಿಕ್ಕಿಲ್ಲ)  
Twenty people will not be sufficient  
ಈಗ ಸಾಕು [enough  
Now it is enough, now there are  
ಸಾಕಂತೆ  
It is enough he says

isht'ādare sâku  
this much if become it is enough  
hattu mandi sâkâdar'ënu? S. (...sâk-  
âdar'ô? C.)  
ten people sufficed what? (...sufficed?)  
sâlal' illa, or sâkâgal' illa  
to suffice is not  
ippattu mandi sâlalikk' illa (...sâk'-  
âgalikk' illa  
twenty people to suffice is not  
iga sâku  
now it is enough  
sâk' ante  
enough it says

50. ಕೊಡು kodu = to give (G. *geben*. See No. 41).

ಅವನಿಗೊಂದು ಗಾಡಿ ಮಾಡಿ ಕೊಟ್ಟೆ  
I made a carriage for him  
ರೂಪಾಯಿ ಕೊಟ್ಟನೇನು? S. (...ಕೊ  
ಟ್ಟನೋ? C.)  
Has he paid it?  
ಎಲ್ಲಿಂದ ಕೊಟ್ಟನು? [How...?  
Wherefrom should he pay it?  
ಅವನು ಕೊಡಲಿಕ್ಕಿಲ್ಲ  
He won't pay  
ಕೊಡದಿದ್ದರೆ, ನಾನೇ ಕೊಡಿಸುತ್ತೇನೆ  
If he should not pay, I myself  
shall make him pay  
ಅವರಪ್ಪ ಕೊಡಿಸಿದನು  
His father made him pay  
ನೂರು ರೂಪಾಯಿ ಕಳುಹಿಸಿ ಕೊಟ್ಟೆ  
He sent a hundred rupees  
ಈ ಎತ್ತು ನನಗೆ ಬಹಳ ಕಷ್ಟ ಕೊಡುತ್ತದೆ  
This bullock gives me a good  
deal of trouble

avanig'ondû gâdi mâdi koṭṭe  
to him one carriage h. made I gave  
rûpâyi koṭṭan'ënu? S. (...koṭṭanô? C.)  
rupee he gave what? (...he gave?)  
yellinda koṭṭânu?  
whence he will give?  
avanu koḍalikk'illa  
he to give is not  
koḍad' iddare, nânê koḍisuttêne  
not h. given if been, I I shall cause  
to give  
avar'appa koḍisidanu  
their father he caused to give  
nûru rûpâyi kaḷuhisi koṭṭa  
hundred rupee h. sent he gave [de  
i yettu nanage bahala kashṭa koḍutta-  
this bullock to me much trouble it  
gives

ನನಗೂ ಬಹಳ ಕೊಟ್ಟಿತು  
It gave me also a good deal  
ಹತ್ತರ ಬರಗೊಡಿಸುವದಿಲ್ಲ (...ಗೊಡು  
ವದಿಲ್ಲ)  
It lets no one come near it

nanag'û bahala koṭṭitu  
to me also much it gave  
hattara bara godisuvaḍ'illa<sup>1</sup> (...godu-  
vaḍ'illa) [(...the giving is not)  
near to come the causing to give is not

51. ರೆ re = if (*G. wenn*); ಊ ū = too, also, even (*G. auch*);  
ರೂ rū (re + ū) = though (*G. obgleich*).

Re is an abbreviation of the Old Kanarese word aḍe or oḍe, sometimes written a re, which may again be derived from oḍa = union, junction; oḍe = in the union, at the junction, at the same time; hōguvaḍe or hōdaḍe = at the time of going. Being a noun, the word was originally joined to any participle; now it is only added as an affix to the past relative participle with the meaning of *if*. Combined with the participle āda (from āga), as ādare, it often gives it the meaning of *but*.

ಅವನನ್ನು (ಅವನ್ನ) ಕಳುಹಿಸಿದರೆ, ಹೋಗುತ್ತಾನೆ  
If you (*a. p.*) send him, he will go  
ಒಂದು ರೂಪಾಯಿ ಕೊಟ್ಟರೆ, ಹೋಗುತ್ತಾರೆ  
They will go for a rupee I hear

avanannu (avanna) kaḷuhisidare, hōguttāne  
him if sent, he goes  
wundu rūpāyi koṭṭare, hōguttār'ante

ಎರಡು ಕೊಟ್ಟರೂ ಹೋಗಲಿಕ್ಕಿಲ್ಲ  
They would not go for two  
ಮೂರಾದರೆ ಹೋದಾರು  
They might go for three  
ಆದರೆ ಅವರು ಈ ಹೊತ್ತು ಹೋಗುವ  
ಹಾಗಿಲ್ಲ  
But to-day they cannot go

one rupee if given, they go it says  
yeraḍu koṭṭarū hōgalikk' illa  
two if given even to go is not  
mūr' ādare hōdāru  
three if become they will go  
ādare avaru i hottu hōguva hāḡ'illa

ಹೋಗುತ್ತೇವೆಂದರೂ ಹೋಗುವದಿಲ್ಲ  
They will not go though they  
promise it

but they this time going like is not  
hōguttāv'andarū hōguvaḍ' illa  
we go if said even the going is not

ಅವನಾದರೆ ಹೋಗುತ್ತಾನೆ  
As to him, he will go

avan'ādare hōguttāne  
he if become he goes

<sup>1</sup> Godisuvaḍu and goḍuvaḍu for koḍisuvaḍu and koḍuvaḍu; k changed into g for euphony's sake. Both these forms are used indiscriminately in the sense of the English auxiliary "to let".

ಹೋಗುವವರು ಯಾರ್ಯಾರಂದರೆ  
The following persons are going  
(...will go)

ನಾನೂ ಇವನೂ ಅವನೂ  
Myself, this one and that one  
ಬೇಕಾದರೆ ನಮ್ಮಪ್ಪನೂ ಹೋದಾನು  
If necessary my father will go too

hōguv'avaru yâr' yâr' andare  
going they who who if said

nânû, ivanû, avanû  
I too he too he too

bêk'âdare namm'appan'û hôdânu  
if it is wanted our father too he will  
go

52. ಇಂತ, ಇಂತಲು inta, intalu = than (*G. als*), follows the Dative Case.

The Comparative and Superlative Degrees.

ಅವ(ನು) ನನಗಿಂತ ದೊಡ್ಡವ(ನು)  
He is taller (older, richer) than I  
ಇವ ಎಲ್ಲರಿಗಿಂತಲೂ ಚಿಕ್ಕವ  
He is smaller (younger) than all;  
...the youngest of all

ಇವನು ಎಲ್ಲರಲ್ಲಿ ಚಿಕ್ಕವ  
He is the youngest of all  
ಆದರೂ ಎಲ್ಲರಿಗಿಂತ ಕೆಟ್ಟವ  
But he is the worst of all  
ಅವನಿಗಿಂತ ಕೆಟ್ಟವರಿಲ್ಲ  
There are none worse than he  
ನಮಗಿಂತ ಮುಂಚೆ ಬಂದಿದ್ದ  
He had arrived before us  
ನಮ್ಮ ಕುದುರೆಗಿಂತ ನಿಮ್ಮದು ಚಲೋದು  
Your horse is better than ours  
ನೀವು ನಮಗಿಂತ ಹೆಚ್ಚು ಕೊಟ್ಟಿರಿ  
You paid more than we  
ನೂರಕ್ಕಿಂತ ಹೆಚ್ಚು ಕೊಟ್ಟಿವು  
We paid more than a hundred  
ಇದಕ್ಕಿಂತಲೂ ಹೆಚ್ಚು ಕೊಡ ಬಹುದಿತ್ತು  
You might have given even more  
than that

ava(nu) nanag'inta dodḍava(nu)  
he than I greater

iva yellarig'intal'û cîkk'ava  
he than all even little

ivanu yellaralli cîkkava  
he in all little

âdarû yellarig'inta ketṭ'ava  
though than all bad

avanig'inta ketṭa'var' illa  
than he bad ones are not

namag'inta mun'ce band' idda  
than we before h. come he was

namma kudureg'inta nimmadu çalôdu  
our than horse yours nice

nivu namag'inta heççu koṭṭiri  
you than we more you gave

nûrakk'inta heççu koṭṭevu  
than hundred more we gave

idakk'intal'û heççu koḍa bahud'ittu'  
than this even more to give it was  
possible

53. ಹೌದು houdu = yes, for ahudu = āguvadu (*G. jā*).

|                                      |                                             |
|--------------------------------------|---------------------------------------------|
| ಅದನ್ನು ಯಾರು ಹೇಳಿದರು?                 | adannu yāru hēlidaru?                       |
| Who said that? who told you that?    | that who they said?                         |
| ನೀನು ಹೇಳಿದಿ, ಹೌದಲ್ಲ? (...ಅಲ್ಲವೋ? C.) | ninu hēlidi, houd'alla? S. (...allav'ō? C.) |
| You said it, did you not?            | thou saidst, yes not? (...not?)             |
| ಹೌದಾದರೆ ಹೇಳು                         | houd'ādare hēlu                             |
| If it be so, tell it                 | yes if become say                           |
| ಹೌದಾದರೆ ಹೌದನ್ನು                      | houd'ādare houd'annu                        |
| If it be so, say yes                 | yes if become yes say                       |
| ನೀ ಹೇಳಿದ್ದು ಹೌದೇನು? (...ಹೌದೋ?)       | ni hēliddu houd'ēnu? (...houd'ō?)           |
| Is it true that you told it?         | thou the h. said yes what? (...yes?)        |
| ಹೌದಪ್ಪಾ, ನಾ ಹೇಳಿದೆ                   | houd'appā, nā hēlide                        |
| Yes sir, I told it                   | yes father, I I said                        |
| ನೀನೇ ಹೌದೋ?                           | niné houd'ō?                                |
| Is it really you? was it...?         | thou yes?                                   |
| ನಾನೇ ಹೌದು, or ಹೌದು ನಾನೇ              | nānē houdu, or houdu nānē                   |
| Yes, it is I                         | I yes, yes I                                |
| ಹೌದಂದ                                | houd'anda                                   |
| He said yes; he has confessed it     | yes he said                                 |
| ಹೌದೋ ಅಲ್ಲೋ ಯಾರಿಗೆ ಗೊತ್ತು?            | houd'ō all'ō yārige gottu?                  |
| Who knows if it be true or not?      | yes? not? to whom certainty?                |

54. ಹೇಳು hēlu = to say, to tell (*G. sagen*). See also ಅನ್ನು annu, No. 3.

|                                      |                                                             |
|--------------------------------------|-------------------------------------------------------------|
| ಅವನಿಗೆ ಯಾವ ಮಾತನ್ನೇಳಿದಿರಿ?            | avanige yāva māt' hēlidiri?                                 |
| What did you tell him?               | to him which word you told?                                 |
| ಅವನಿಗೇನೆಂತ ಹೇಳಲಿ?                    | avanig' ēn' enta hēlali?                                    |
| What am I to tell him?               | to him what saying let ( <i>a. p.</i> ) say?                |
| ನಮ್ಮಲ್ಲಿಗೆ ಬರಬೇಕೆಂತ (ಬೇಕೆಂದು) ಹೇಳಿರಿ | namm'allige bara bēk'enta (...bēk'endu) <sup>1</sup> hēliri |
| Tell him to come to me               | our thither to come it is wanted saying (...h. said) say    |
| ಹೇಳುತ್ತೇನೆ                           | hēluttēne                                                   |
| I shall tell him ( <i>a. p.</i> )    | I tell                                                      |

<sup>1</sup> See note 4, p. 54.

ಹೇಳಿ ಕಳುಹಿಸುತ್ತೇನೆ  
I shall send him word  
ಅವರು ಅನ್ನುವದೇನು?  
What do they (does he) say?  
ಏನೆಂತ ಹೇಳಿ ಕಳುಹಿಸಿದರು?  
What answer did they send?  
ಬರುವದಿಲ್ಲನ್ನುತ್ತಾರೆ  
They say they will not come; he  
says he...  
ಅವರು ಏನೂ ಹೇಳಲಿಲ್ಲ  
They (he) did not say anything  
ಹೇಳಿಕೊಳ್ಳುವ ಮಾತಿದೆ  
I have something to say

hêli kaluhisuttêne  
h. said I send  
avaru annuvad' ênu?  
they the saying what?  
yên'ênta hêli kaluhisidaru?  
what saying h. said they sent?  
baruvad' ill' annutâre  
the coming is not they say  
avaru yê'n'û hêlal' illa  
they what even to say is not  
hêli kolluva mâ't' ade  
h. said taking word it is

55. ಕೇಳು kêlu = to hear, to ask (*G. hören, fragen*).

ಘಂಟೆ ಬಾರಿಸಿದ್ದನ್ನು ಕೇಳಿದೆಯೇನು? S.  
(...ಕೇಳಿದೆಯೋ? C.)  
Did you hear the bell ring?  
(ನಾ) ಕೇಳಲಿಲ್ಲ  
I did not hear it [ಳುವದಿಲ್ಲವೋ? C.)  
ನಿನ್ನ ಕಿವಿ ಕೇಳುವದಿಲ್ಲೇನು? S. (...ಕೇ  
Are you deaf?

ghaṇṭe bārisiddannu kēlidi-y-ênu? S.  
(...kēlidi-y-ô? C.)  
bell the h. rung thou heardst what?  
(...thou heardst?)  
(nâ) kēlal' illa  
(I) to hear is not [vad'illa-v-ô? C.)  
ninna kivi kēluvad'ill'ênu? S. (...kēlu-  
thy ear the hearing is not what?) (...the  
hearing is not?)

ಕಿವಿ ಕೇಳುತ್ತದೆ  
I am not deaf; I can hear  
ಅವರು ಘಂಟೆ ಕೇಳಿದರೇನು? S. (...ಕೇಳಿ  
ದರೋ? C.)  
Did they (he) hear the bell?  
ಹೋಗಿ ಕೇಳಿರಿ  
Go and ask  
ಕೇಳಿಕೊಂಡು ಬರಿ S. (...ಬನ್ನಿ C.)  
Go and ask  
ನೀವು ಹೇಳಿದ ಹಾಗೆ ಕೇಳುತ್ತೇನೆ  
I shall obey your orders

kivi kēluttade  
ear it hears  
avaru ghaṇṭe kēldar'ênu? S. (...kēli-  
dar'ô? C.) [heard?)  
they bell they heard what? (...they  
hōgi kēliri  
h. gone ask  
kēli konḍu barri S. (...banni C.)  
h. asked h. taken come (...come)  
nivu hēlida hāge kēluttêne  
which you said like I hear

|                                   |       |                           |
|-----------------------------------|-------|---------------------------|
| ಎಲ್ಲಿ ಕೇಳುತ್ತೀರಿ?                 | [obey | yelli kēluttiri?          |
| You obey, do you? i. e. You never |       | where you hear?           |
| ನೀವು ಮಾತು ಕೇಳುವವರಲ್ಲ              |       | nivu mātu kēluv'avar'     |
| You are not obedient              |       | you word hearing ones not |

56. ನಿಲ್ಲು nillu = to stand, to wait (*G. stehen, warten*). See No. 41.

|                                  |                                           |
|----------------------------------|-------------------------------------------|
| ಎದ್ದು ನಿಂದಿರಿ or ಎದ್ದಾ ನಿಂದಿರಿ   | yeddu nind' irri or yedd nind'irri        |
| Stand up                         | h. risen h. stood be                      |
| ನಾವು ಬರುವ ತನಕ ನಿಲ್ಲ ಬೇಕು         | nāvu baruva tanaka nilla bēku             |
| Wait till we (I) come            | we coming till to stand it is wanted      |
| ಸ್ವಲ್ಪ ನಿಂತು ಬರುತ್ತೇನೆ           | svalpa nintu baruttēve                    |
| We are coming soon               | little h. stood we come                   |
| ಇಲ್ಲಿ ಯಾಕೆ ನಿಂತಿರುತ್ತೀರಿ?        | illi yāke nint' iruttiri?                 |
| Why are you standing here?       | here why h. stood you are?                |
| ನಮ್ಮನ್ನಿಲ್ಲಿ ನಿಂದಿರಿಸಿದರು        | nammann'illi nind' irisidaru <sup>1</sup> |
| They made us stand here; we      | us here h. stood they caused to be        |
| have been placed here            |                                           |
| ಕೆಲಸ ನಿಂತೋಯಿತು [stopped          | kelasa nint' hōyitu                       |
| Work has ceased; ... has been    | work h. stood it went                     |
| ಅದನ್ನು ನಿಲ್ಲಿಸಿಬಿಟ್ಟರು           | adannu nillisi biṭṭaru                    |
| It has been entirely stopped     | that h. caused to stand they left         |
| ಯಾಕೆ ನಿಲ್ಲಿಸಿದ್ದಾರೆ?             | yāke nillisi' iddhāre?                    |
| Why has it been stopped?         | why h. caused to stand they are?          |
| ನೀರು ಬಹಳ ನಿಂದಿರುತ್ತದೆ, ಅದಕ್ಕೆ    | niru bahaḷa nind' iruttade, adakke        |
| Because there is plenty of water | water much h. stood it is, to that        |
| standing there                   |                                           |
| ನಿಲ್ಲಲಿಕ್ಕಾಗುವದಿಲ್ಲ, ಹೋಗುತ್ತೇನೆ  | nillalikk'āguvad' illa, hōguttēne         |
| I cannot wait, I am going        | to stand the becoming is not, I go        |

57. ಮೇಲೆ mēle = on, after, above, up (*G. auf, oben, hinauf*).

The following cases of this adverb, which in fact is a kind of locative case of the noun mēlu = the upper part, are still in use—

<sup>1</sup> *Irisidaru*, causative form of *iru*.

|                                                                            |                                                                             |
|----------------------------------------------------------------------------|-----------------------------------------------------------------------------|
| <i>Instr.</i> mēlinda, mēlininda, from above                               | <i>Gen.</i> mēlina, upper                                                   |
| <i>Dat.</i> mēlakke, upwards                                               | <i>Loc.</i> mēle, above                                                     |
| ಯಾವ ಮನೆ ನಿಮ್ಮದು, ಮೇಲಿನದೋ?<br>ಕೆಳಗಿನದೋ?                                     | yāva mane nimmadu, mēlin'adō? kela-<br>gin'adō? <sup>1</sup>                |
| Which is your house, the upper<br>one or the lower one?                    | which house yours, upper one? lower<br>one?                                 |
| ಮೇಲಿನ ಮನೆ ನಮ್ಮದು                                                           | mēlina mane nammadu                                                         |
| The upper one is ours                                                      | upper house ours                                                            |
| ಮೇಲೆ ಹೋಗುತ್ತೀರೇನು? <i>s.</i> (...ಹೋಗುತ್ತೀರೋ? <i>c.</i> ) [up?              | mēle hōguttir'ēnu? <i>s.</i> (...hōguttir'ō? <i>c.</i> )                    |
| Are you going up? <i>or</i> , will you go<br>ಇದೇ ಈಗ ಮೇಲಿಂದ (ಮೇಲಿನಿಂದ) ಬಂದೆ | up you go what? (you go?)<br>idē iga <sup>2</sup> mēlinda (mēlininda) bande |
| I am just coming from above                                                | just now from above I came                                                  |
| ನಮ್ಮಣ್ಣ ಮೇಲೆ ಇರುತ್ತಾನೆ                                                     | namm'anna mēle iruttāne                                                     |
| My brother is above; ...up there                                           | our elder brother above he is                                               |
| ಅತನು ಬಂದ ಮೇಲೆ ಹೋಗುತ್ತೇನೆ                                                   | ātānu banda mēle hōguttēne                                                  |
| After his arrival I shall go                                               | after he came I go                                                          |
| ಆ ಮೇಲೆ ಹೋಗಲಿಕ್ಕಾಗುತ್ತದೆ                                                    | ā mēle hōgalikk'āguttade                                                    |
| After that it is possible to go; <i>or</i> ,<br>afterwards . . .           | that after to go it becomes                                                 |
| ನಾಲ್ಕು ದಿವಸದ ಮೇಲೆ ಬಂದಾನು [days                                             | nālku divasada mēle bandānu                                                 |
| He will probably come after some                                           | four of day after he may come                                               |
| ಕುದುರೆಯ ಮೇಲೆ ಬಂದಾರು                                                        | kudureya mēle bandāru                                                       |
| They (he) will probably come on<br>horseback                               | of the horse on they may come                                               |
| ಇನ್ನು ಮೇಲೆ ಬರಲಿಕ್ಕಿಲ್ಲ                                                     | innu mēle baralikk'illa                                                     |
| He will not come hereafter; <i>or</i> , in<br>future he will not           | more after to come is not                                                   |

58. ಕೂಡು, ಕುಂಡು, ಕೂತುಕೊಳ್ಳು kûḍru, kuṇḍru<sup>3</sup>, kûtukollu = to sit down  
(*G. sich setzen, sitzen*). As to its conjugation see No. 41.

|                          |                               |
|--------------------------|-------------------------------|
| ಇಲ್ಲಿ ಬಂದು ಕೂತು ಕೊಳ್ಳಿರಿ | illi bandu kûtu kolliri       |
| Come here and sit down   | here h. come h. sat down take |

<sup>1</sup> See Rem. 2, No. 6.

<sup>2</sup> *Idē* = *idū* + *ē* = just this; combined with *iga*, it signifies "just now".

<sup>3</sup> The forms with *u* or *n* are considered vulgar.

ಅಲ್ಲಿ ಯಾಕೆ ಕೂತಿರುತ್ತೀರಿ? (...ಕುಂತಿರುತ್ತೀರಿ?)

Why are you sitting there?

ಎಲ್ಲಿ ಕೂಡಲಿ? (...ಕುಂಡಲಿ?) [sit?

Where shall I sit? where am I to

ಕೆಳಗೆ ಕೂಡ (ಕುಂಡ) ಬೇಡ, ಮೇಲೆ

ಕೂಡ್ರಿ (ಕುಂಡ್ರಿ) [sit up here

Do not sit on the ground (below),

ಎಲ್ಲಿ ಕೂತರೂ (ಕುಂತರೂ) ಒಂದೇ [sit

It does not matter where we (a. p.)

ನೀವು ಹೇಳಿದಲ್ಲಿ ಕೂಡುತ್ತೇನೆ (...ಕುಂ

ಡುತ್ತೇನೆ) [to sit

I shall sit down where you tell me

ರಾತ್ರಿಯೆಲ್ಲಾ ಕೂತು ಏನು ಮಾಡಿದಿ?

What were you doing sitting up

all night?

ನಾ ಕೂತುಕೊಂಡಿದ್ದಲ್ಲ

I was not sitting up

ನಾ ರಾತ್ರಿಯಲ್ಲಿ ಕೂತುಕೊಳ್ಳುವವನಲ್ಲ

I am not one who sits up at night

ಇದು ಕೂಡುವ ಮನೆ

This is the sitting room

alli yâke kûṭ' iruttiri? (kunt'irutti-  
ri<sup>1</sup>?)

there why h. sat you are?

yelli kûḍrali? (...kunduḍrali<sup>1</sup>?)

where let (a. p.) sit down?

kelage kûḍra (kunduḍra<sup>1</sup>) bêḍa, mêle  
kûḍri<sup>2</sup> (kunduḍri<sup>1</sup>)

down to sit is not wanted, up sit down

yelli kûṭar'û (kuntar'û<sup>1</sup>) wondê

where if sat even one

nivu hêḷid'alli kûḍruttêne (...kunduṭrut-  
têne<sup>1</sup>)

which you told there I sit down

râtri-y-ellâ kûṭu yênu mâḍidi?

night all h. sat what thou didst?

nâ kûṭukonḍ' idd' illa

I h. sat down h. been is not

nâ râtriyalli kûṭukolluv'avan'alla

I in the night a sitting up person not

idu kûḍruva mane

this sitting house

59. ಎಳು yêlu = to rise, to get up (*G. aufstehen*). See No. 41.

ಎಳೇಳು

Rise! get up!

ಎಲ್ಲರೂ ಎಳಲಿ

Let every one rise

ಎದ್ದೇನು ಮಾಡಲಿ?

What are we to do after getting up?

ಎದ್ದ ಮೇಲೆ ನೀರು ತರ ಬೇಕು

After getting up you will have to  
fetch water

yêl' êlu

rise rise

yellar'û yêḷali

all even let (a. p.) rise

yedd' ênu mâḍali?

h. risen what let (a. p.) do?

yedda mêle niru tara bêku

risen after water to fetch is wanted

<sup>1</sup> The forms with *ṣ* or *ṇ* are considered vulgar.

<sup>2</sup> Instead of *kûḍriri*.

ಇನ್ನೂ ಯಾರೂ ಎದ್ದಿಲ್ಲ

No one has risen yet

ಯಾರೂ ಎಳೆವದಿಲ್ಲ

No one is getting up

ಆರು ಘಂಟೆಗೇಳುತ್ತಾರೆ

They got up at six o'clock

ಅಷ್ಟರೂ ಎದ್ದಿದ್ದಾರೆ (...ಎದ್ದಿರುತ್ತಾರೆ)

They have all risen

ಎದ್ದು ಬಹಳ ಹೊತ್ತಾಯಿತು

They got up long ago

ನಾ ಮಾತ್ರ ಎಳೆಲಾರೆ

As for me I cannot rise

inn'û yâr'û yedd' illa

yet even who even h. risen are not

yâr'û yêlûvad' illa

who even the rising is not

âru ghaṇṭeg' êluttâre

six to the bell they rise

[re]

aṣṭar'û yedd' iddhâre (...yedd'iruttâ-

all h. risen they are

yeddu bahala hott' âyitu

h. risen much time it became

nâ mâtra yêlâl' âre

I only to rise I cannot

60. ಬೀಳು bilu — to fall (*G. fallen*). See No. 41.

ಈ ರೂಪಾಯಿ ಎಲ್ಲಿ ಕಂಡುಕೊಂಡಿ?

Where did you find this rupee?

ನನ್ನ ಮನೆಯಲ್ಲಿ ಬಿದ್ದಿತ್ತು

It was lying in my house

ಮನೆಗೆ ಬಂದಾಗಲೇ ಕಣ್ಣಿಗೆ ಬಿತ್ತು

It caught my eye as soon as I came home

ತಂಗಿ ಬೀಳುತ್ತಾಳೆ, ನೋಡು [girl...]

Look, your sister will fall; ...the little

ಅಕೆಯನ್ನು ಬೀಳಗೊಡುವದಿಲ್ಲ

I shall not let her fall

ಬೀಳದ ಹಾಗೆ ನೋಡುತ್ತೇನೆ [falling]

I shall take care to keep her from

ನಿಮ್ಮಣ್ಣ ಕೆಟ್ಟವರ ಕೈಯಲ್ಲಿ ಬಿದ್ದ

Your brother has fallen into the hands of bad men

ರಾತ್ರಿಯಲ್ಲಿ ಅವನ ಮೇಲೆ ಬಿದ್ದರು

They fell on him at night; they attacked him... [ಬಿದ್ದಿತ್ತೋ?]

ಈ ಮಾತು ನಿಮ್ಮ ಕಿವಿಗೆ ಬಿದ್ದಿತ್ತೇನು? (...)

Had you heard of this matter?

i rūpāyi yêlli kaṇḍu kaṇḍi?

this rupee where h. seen thou tookst?

nanna maneyalli bidd' ittu

my in the house h. fallen it was

manege band'âgal'ê kaṇṇige bittu

to the house that time which (I) came to the eye it fell

taṅgi biluttâle, nôḍu

younger sister she falls, look

âkeyannu bilagoḍuvad' illa

her to fall the giving is not

bilada hâge nôḍuttêne

not falling like I see

nimm' aṇṇa kett'avara keiyalli bidda

your elder brother of bad ones in the hand he fell

râtriyalli avana mêle biddaru

in the night his on they fell

[...bidd'itt'ô?]

i mâtu nimma kivige bidd'itt'ênu?

this word your to the ear h. fallen it was what? (h. fallen it was?)

ನನ್ನ ಕಿವಿಗೆ ಬಿದ್ದಿದ್ದಿಲ್ಲ  
I had not heard of it

nanna kivige bidd' idd' illa  
my to the ear h. fallen h. been is not

61. ತರು taru = to bring (*G. bringen*). See No. 41.

ನೀರು ತಾ  
Fetch me some water  
ಎಷ್ಟು ತರಲಿ?  
How much shall I bring?  
ಒಂದು ಸ್ವಲ್ಪ ತಂದು ಹಾಕು  
Bring a little and pour it (in here)  
ನಮ್ಮ ತಮ್ಮ ತರುತ್ತಾನೆ  
My brother will bring some  
ಅವ ಯಾವಾಗ ತಂದಾನು?  
When will he bring it?  
ಅವ ತರಲಿಕ್ಕಿಲ್ಲ, or ಅವ ತರುವದಿಲ್ಲ  
He will not bring any (it)

ಅವ ತಾರದಿದ್ದರೆ, ನಾ ತರುತ್ತೇನೆ  
If he will not bring any, I will  
ಏ ಕತ್ತಿ ತಂದು ತೋರಿಸಿರಿ  
Show me that knife (sword)  
ತಂದಿದ್ದೇನೆ, ನೋಡಿರಿ  
Look here, I have brought it  
ಅದನ್ನು ಇಲ್ಲಿ ತರು S. (...ತನ್ನಿ C.)  
Hand it to me

niru<sup>1</sup> tâ  
water bring  
yeshtu tarali?  
how much let (a. p.) bring?  
wundu svalpa tandu hâku  
one little h. brought throw  
namma tamma taruttâne  
our younger brother brings  
ava yâvâga tandânu?  
he when he will bring?  
ava taralikk'illa, or ava taruvad'illa  
he to bring is not, he the bringing is  
not  
ava târad' iddare<sup>2</sup>, nâ taruttêne  
he not bringing if been, I bring  
â katti tandu tôrisiri  
that knife h. brought show  
tand' iddhêne, nôdîri  
h. brought I am, look  
adannu illi tarri S. (...tanni C.)  
it here bring (pt.), (bring pt.)

62. ಇಲ್ಲಿ illi = here (*G. hier*); ಅಲ್ಲಿ alli = there (*G. dort*);  
ಎಲ್ಲಿ yelli = where? (*G. wo?*).

These adverbs are to be considered as locative cases of nouns; the cases still in use are —

<sup>1</sup> See note 2, p. 57. Colloquially the phrase *nira ta tâ* (perhaps an abbreviation of *takkondu tâ*) is common.

<sup>2</sup> Some spell *tarad'iddare*.

|               |          |                               |
|---------------|----------|-------------------------------|
| <i>Instr.</i> | illinda, | allinda, yellinda.            |
| <i>Dat.</i>   | illige,  | allige, yellige.              |
| <i>Gen.</i>   | illiya,  | alliya, yelliya, or illi etc. |
| <i>Loc.</i>   | illi,    | alli, yelli.                  |

ನಿಮ್ಮಣ್ಣು ಎಲ್ಲಿರುತ್ತಾನೆ?  
Where is your brother?

ಇಲ್ಲಿ ಇಲ್ಲ, ಅಲ್ಲಿರುತ್ತಾನೆ  
He is not here, he is there

ಎಲ್ಲಿ (or ಎಲ್ಲಿಗೆ) ಹೋದನು?  
Where has he gone?

ಎಲ್ಲಿಯೋ ಹೋಗಿದ್ದಾನೆ  
I do not know where he has gone

ಇಲ್ಲಿ ಇಲ್ಲ, ಎಲ್ಲಿಯೂ ಇಲ್ಲ [else  
He is neither here nor anywhere

ಎಲ್ಲೆಲ್ಲಿ ನೋಡಿದರೂ ಕಾಣುವದಿಲ್ಲ  
I cannot find him anywhere

ಎಲ್ಲಿಂದ ಬಂದಿರಿ?  
Where are you come from?

ನೀವು ಎಲ್ಲಿಯವರು?  
Where are you from?

ಅಲ್ಲಿಂದ ಬಂದೆವು  
We have come from that place

ನಾವು ಇಲ್ಲಿಯವರು  
We belong to this place

nimm'anna yell' irruttāne?  
your elder brother where he is?

illi illa, all' iruttāne  
here he is not, there he is

yelli (or yellige) hōdanu?  
where (whither) he went?

yellyiô hōg' iddhāne  
whither? h. gone he is

illi illa, yelli-y-û illa  
here not, where even he is not

yell'elli nōḍidar'û kânuvad'illa  
where where if seen even the appear-  
ing is not

yellinda bandiri?  
whence you came?

nivu yellyi' avaru?  
you of where they?

allinda bandevu  
thence we came

nāvu illiy' avaru  
we of here they

### 63. The same continued.

ಇಲ್ಲಿಯವರು ಅಲ್ಲಿ (ಗೆ) ಹೋಗುವ ಹಾಗಿಲ್ಲ  
The people of this place cannot  
go there

ಅಲ್ಲಿಯವರು ಇಲ್ಲಿ (ಗೆ) ಬರುವ ಹಾಗಿಲ್ಲ  
The people of that place cannot  
come here

ಅಲ್ಲಿಂದ ಇಲ್ಲಿಗೆ ಎಷ್ಟು ದೂರ? [this?  
How far is it from that place to

illiy' avaru alli(ge) hōguva hāg'illa  
of here they thither going like not

alliy' avaru illi(ge) baruva hāg'illa  
of there they hither coming like not

allinda illige yeshtu dūra?  
thence hither how much far?

ನೀನು ಇರುವುದು ಎಲ್ಲಿ?

Where do you live?

ನೀನಿದ್ದಲ್ಲಿ ನಾ ಇರುತ್ತೇನೆ

I shall live where you live

ನಾ ಹೋಗುವಲ್ಲಿಗೆ ನೀವು ಬರಲಾರಿರಿ

You cannot come where I go

ಕುದುರೆ ಎಲ್ಲಿತ್ತು?

Where had the horse been?

ನೀವು ಹೇಳಿದಲ್ಲಿಯೇ ಇತ್ತು

It had been at the place which you mentioned

ಇಂಥಾ ಕುದುರೆಗಳು ಎಲ್ಲಿರುತ್ತವೆ?

Where are horses like this to be had?

ಅಲ್ಲಲ್ಲಿರುತ್ತವೆ

They are found here and there

ninu iruvadu yelli?

thy being where?

nin' idd' alli

nâ iruttêne

that place where thou art I am

nâ hôguv'allige nivu baral' âriri

thither where I go you to come you cannot

kudure yelli' ittu?

horse where it was?

nivu hêlid' alli-y-ê ittu

at the place you said it was

inthâ kuduregaļu yell' iruttave?

such horses where they are?

all' all' iruttave

there there they are

64. ಅಪ್ಪ, ತಂದೆ appa, tande = father (*G. Vater*);

ಅವ್ವ, ತಾಯಿ avva, tâyi = mother (*G. Mutter*).

Appa and avva are declined like ava No. 4; but the plural is appandiru, avvandiru, and the honorary plural appanavaru, avvanavaru; tande and tâyi are declined like kei, see No. 19; plural tandegaļu, tandeyavaru; tâyigaļu, tâyandiru, tâyavaru. Appa, tamma and akka follow appa in their declension; taṅgi follows tâyi.

ಯಾಕಪ್ಪಾ, ಈ ಮನೆಯಲ್ಲಿ ಯಾರೂ ಇಲ್ಲ?

Ho, is there no one at home?

ಎನು ಬಾಲಪ್ಪನವರೇ, ನೀವು ಬಂದಿರೋ?

What, Mr. Bâlappa! are you come?

ನಿಮ್ಮ ತಂದೆತಾಯಿಗಳು ಎಲ್ಲಿ?

Where are your parents?

ನಮ್ಮಪ್ಪ S. (ನಮ್ಮ ತಂದೆ G.) ಊರಿಗೆ

ಹೋಗಿದ್ದಾನೆ

My father has gone abroad

appâ, i maneyalli yâr'û illa?

why father, this in the house who even is not?

yênu bâl'appanavarê, nivu bandirô?

what Bâlappa, you came?

nimma tandetâyigaļu<sup>1</sup> yelli?

your parents where?

namm'appa S. (namma tande G.) ûrige

hōg'iddhâne

our father to town h. gone he is

<sup>1</sup> Tandetâyigaļu = parents, is treated as one word and declined as such; as, tandetâyigaļannu, tandetâyigaļinda etc.

ನಮ್ಮವ್ವ ಮಾತ್ರ ಇರುತ್ತಾಳೆ S. (ನಮ್ಮ  
ತಾಯಿ... C.)

Only my mother is at home  
ನಾವು ಬಂದಿವೆಂತ ನಿಮ್ಮವ್ವ(ನಿ)ಗೆ S.  
(ನಿಮ್ಮ ತಾಯಿಗೆ C.) ಹೇಳು

Tell your mother that I am come  
ನಿಮ್ಮವ್ವನನ್ನು (ನಿಮ್ಮವ್ವನ್ನ) ಕರೆ

Call your mother  
ಬಾರೇ ಅವ್ವಾ, ಬಾಲಪ್ಪನವರು ಬಂದಿದ್ದಾರೆ  
Come here, mother, Mr. Bâlappa  
is come

ಬರ್ರಿ S. (ಬನ್ನಿ C.), ಬಾಲಪ್ಪನವರೇ, ಒಳ  
ಗೆ ಬರ್ರಿ

Come, Mr. Bâlappa, please come in  
ಬಾಲಪ್ಪಗೆ ತುಸ ನೀರು ತಂದು ಕೊಡು  
Bring Mr. Bâlappa some water

namm'avva mâtra iruttâle S. (namma  
tâyi... C.)

our mother only she is  
nâvu bandev'enta nimm'avva(ni)ge  
S. (nimma tâyige C.) hélu

we came saying to your mother tell  
nimm'avvanannu (nimm'avvanna) kare  
your mother call [dhâre  
bârê' avvâ, bâlappanavaru band' id-  
come mother, Bâlappa h. come they  
are

barri S. (banni C.), bâlappanavarê,  
woilage barri

come bâlappa in come  
bâlappage tusa niru tandu kodu  
to Bâlappa little water h. brought give

65. ಮಗು magu<sup>2</sup> = child (*G. Kind*); ಮಗ(ನು) maga(nu) = son (*G. Sohn*):

ಮಗಳು magalu = daughter (*G. Tochter*).

#### Declension.

|                    | Singular :                 | Plural :              |
|--------------------|----------------------------|-----------------------|
| <i>Neuter Nom.</i> | magu-v-u                   | makkaḷu               |
| <i>Acc.</i>        | magu-v-annu                | makkaḷ-annu etc.      |
| <i>Instr.</i>      | magu-v-inda                | as mâtugaḷu in No. 5. |
| <i>Dat.</i>        | magu-v-ige                 |                       |
| <i>Gen.</i>        | magu-vin-a                 |                       |
| <i>Loc.</i>        | magu-vin-alli              |                       |
| <i>Masc.</i>       | maganu declined like avanu | makkaḷu or magandiru  |
| <i>Fem.</i>        | magalu " " avāḷu           | makkaḷu               |

<sup>1</sup> In calling females familiarly, the interjectional sound is added to the imperative. But strangers should not use it.

<sup>2</sup> Magu is rarely used in the Southern Mahratta country, kusu is used instead.

ಇವರು ಯಾರ ಮಕ್ಕಳು?

Whose are these children?

ಈಕೆ ನನ್ನ ಮಗಳು

This is my daughter

ಅವರಿಬ್ಬರು ನಮ್ಮಣ್ಣನ ಮಕ್ಕಳು [dren

Those two are my brother's chil-

ಆತ ನಮ್ಮಕ್ಕನ ಮಗ

He is my sister's son (my nephew)

ಈ ಮಗು ಎರಡನೆಯವರದು [else

This child belongs to some one

ನಿಮ್ಮ ಮಕ್ಕಳಲ್ಲಿ ಚಿಕ್ಕವ ಯಾವನು?

Which is the youngest of your

children?

ನಿಮ್ಮ ಮಗನಿಗೆ ಈ ರೂಪಾಯಿ ಕೊಡಿರಿ

Give this rupee to your son

ನನಗೆ ಮಗನಿಲ್ಲ, ಒಬ್ಬ ಮಗಳು ಇರುತ್ತಾಳೆ

I have no son, I have only a

daughter

ಹಾಗಾದರೆ ಮಗಳಿಗೆ ಕೊಡಿರಿ

Then give it to your daughter

ತಾಯಿಯೂ ಮಗನೂ ಇಬ್ಬರು ಬಂದಿದ್ದಾರೆ

Both mother and son are come

ivaru yāra makkalu?

these whose children?

ike nanna magalu

this my daughter

avar'ibbaru namm'annana makkalu

they two our elder brother's children

āta namm'akkana maga

he our elder sister's son

i magu yeraḍane-y-avaradu

this child second theirs

nimma makkalalli cīkk'ava yāvanu?

your in children little one which?

nimma maganige i rūpāyi koḍiri

your to son this rupee give

nanage magan'illa, wobbba magalu

iruttāle

to me son is not, one daughter she is

hāḡ'āḍare magalige koḍiri

so if become to daughter give

tāyiyū maganū ibbaru band' iddhāre

mother too son too both h. come are

66. ಇಂಥಾ inthā = such (as this); ಅಂಥಾ anthā' = such (as that)

(G. *solch*); ಎಂಥಾ yenthā = what kind? (G. *was für ein*?)

By adding *avanu*, *avalu* (āke), *adu* (abbreviated *du* or *ddu*), these adjectives are changed into pronouns; as, *inthavanu*, *inthavalu*, *inthāddu* = such a one as this; *anthavanu*, *anthavalu*, *anthāddu* = such a one as that; *yenthavanu*, *yenthavalu*, *yenthāddu* = what kind of man, woman or thing? See No. 6, Rem. 2.

ನಿಮ್ಮ ಮನೆ ಎಂಥಾದ್ದು?

What sort of a house is yours?

nimma mane yenthāddu?

your house what kind?

<sup>1</sup> *Anthā* is often added to the genitive case of nouns and pronouns, or to the relative participles of verbs to give them the force of adjectives.

ನಮ್ಮ ಮನೆ ಬಹಳ ಸಣ್ಣದು  
My house is very small [ದ್ವಿಲ್ಲ  
ಇಂಥಾ ಸಣ್ಣ ಮನೆ ನಾ ಎಂದೂ ನೋಡಿ  
I never saw such a small house as  
this  
ನಿಮ್ಮಂಥವರಿಗೆ ಇಂಥಾ ಸಣ್ಣ ಮನೆ ಯಾಕೆ?  
Why should a person like you have  
such a small house?

ಇದು ಎಂಥಾ ಚಲೋ ಕುದುರೆ!  
What a fine horse!  
ಇಂಥಾದ್ದಕ್ಕೆ ಎಷ್ಟು ರೂಪಾಯಿ ಬೀಳುತ್ತದೆ?  
What is the price of such a one?  
ನನಗೂ ಇಂಥಾದ್ದೊಂದು ಬೇಕು [this  
I too should like to have one like  
ನೀವು ಕೊಂಡಂಥ ಕುದುರೆ ಬಹಳ ಚ  
ಲೋದು [fine  
The horse you have bought is very  
ನೀವು ಮಾಡುವಂಥ ಕೆಲಸ ಬಹಳ  
You do a great deal of work  
ನಮ್ಮಂಥವರಿಂದ ಅಷ್ಟು ಕೆಲಸ ಮಾಡಲಿ  
ಕಾಂಗುವದಿಲ್ಲ  
Our people cannot do so much

such as you bought horse very fine one  
nivu māduv' antha kelasa bahaḷa  
such as you make work much  
namm'anthavarinda aṣṭu kelasa mā-  
dalikk'āguvad'illa  
by such as we so much work to do  
the being done is not

namma mane bahaḷa saṇṇadu  
our house very small one  
inthā saṇṇa mane nā yendū nōḍ'idd'illa  
such small house I ever h. seen h.  
been is not [yāke?  
nimm'anthavarige inthā saṇṇa mane  
to such as you such small house why?

idu yenthā calō kudure!  
this what kind of fine horse!  
inthāddakke yeshṭu rūpāyi biluttade?  
to such a one how many rupee it falls?  
nanagū inthādd'ondū bēku  
to me also such a one is wanted  
nivu koṇḍ'antha kudure bahaḷa calōdu  
such as you bought horse very fine one  
nivu māduv' antha kelasa bahaḷa  
such as you make work much  
namm'anthavarinda aṣṭu kelasa mā-  
dalikk'āguvad'illa  
by such as we so much work to do  
the being done is not

### 67. ದೂರ dūra = far (*G. fern*).

ಬರಿ (ಬನ್ನಿ C.), ಯಾಕೆ ಅಷ್ಟು ದೂರ  
ನಿಂತಿರುತ್ತೀರಿ? [aloof?  
Come here, why are you keeping  
ಎಲ್ಲಿಂದ ಬಂದಿರಿ?  
Where have you come from?  
ನಾವು ದೂರದಿಂದ (ದೂರಿಂದ) ಬಂದೆವು  
We have come from a great dis-  
tance

ನಮ್ಮ ಊರು ಬಹಳ ದೂರ  
Our town (village) is very far

barri (banni C.), yāke aṣṭu dūra nint'  
iruttiri?  
come, why so far h. stood you are?  
yellinda bandiri?  
whence you came?  
nāvu dūradinda (dūrinda) bandevu  
we from far we came

namma ūru bahaḷa dūra  
our town very far

ಮುಂಬಾಯಷ್ಟು ದೂರ

As far as Bombay

ಮುಂಬಾಯಿ ಇಲ್ಲಿಗೆ (ಇಲ್ಲಿಂದೆ)ಷ್ಟು  
ದೂರ?

How far is it from here to Bombay?

ಇಲ್ಲಿಂದ ಮುಂಬಾಯಿಗೆ ಎಷ್ಟು ದೂರ?

What is the distance to Bombay?

ಮುಂಬಾಯಿ (...ಗೆ) ಬಹಳ ದೂರ

Bombay is very far

ನಿಮ್ಮ ಮಕ್ಕಳು ಎಷ್ಟೋ ದೂರ ಹೋದರು!

How far away your children have gone!

ಹೌದು, ಬಹಳ ದೂರದಲ್ಲಿರುತ್ತಾರೆ

Yes, they are far away

mumbây' ashtu dūra

of Bombay so far

mumbâyi illig' (illind') eshtu dūra?

Bombay hither (hence) how much far?

illinda mumbâyige yeshtu dūra?

hence to Bombay how far?

mumbâyi (...ge) bahaḷa dūra

Bombay (to Bombay) very far

nimma makkalu yeshtô dūra hōdaru!

your children how much far they went!

houdu, bahaḷa dūradall' iruttāre

yes, much in the distance they are

68. ಹೊತ್ತು hottu = time (*G. Zeit*); ಈಹೊತ್ತು ihottu = to-day.

ಈಹೊತ್ತು ಯಾರೂ ಬಂದಿಲ್ಲ (ಬರಲಿಲ್ಲ G.)

No one is come to-day

ihottu yārū band'illa (baral'illa G.)

to-day who even h. come is not (to come is not)

ಬಹಳ ಹೊತ್ತು ಮಾಡಿ ಬಂದಿರಿ

You are very late, or, you have come etc.

bahaḷa hottu māḍi bandiri

much time h. made you came

ಹೌದವ್ವ, ಹೊತ್ತಾಯಿತು

Yes, sir, it is late

houḍ'appa hott' āyitu

yes father, time became

ಎಷ್ಟೊತ್ತಾಯಿತು?

[is it?

What is the time? or what time

yesht' hott' āyitu?

how much time it became?

ಬಹಳ ಹೊತ್ತಾಯಿತು, ಎಳು ಘಂಟೆ ಆಗಿ ಹೋಯಿತು

bahaḷa hott'āyitu, yeḷu ghaṇṭe āgi hō-yitu

It is very late, it is past seven

much time it became, seven bell h. become it went

ಎರಡೂ ಹೊತ್ತು ಕೆಲಸ ಮಾಡ ಬೇಕು

You are to work morning and afternoon

yeradū hottu kelasa māḍa bēku

two even time work to do is wanted

ಒಪ್ಪತ್ತು ಕೆಲಸ ಮಾಡುತ್ತೇನೆ  
 We shall work half a day only  
 ಹೊತ್ತೋಯಿತು, ಮನೆಗೆ ಹೋಗಿರಿ  
 It is evening, go home now  
 ಬಂದು ಈಹೊತ್ತಿಗೆಷ್ಟು ದಿವಸವಾಯಿತು? or  
 ಈಹೊತ್ತಿಗೆಷ್ಟು ದಿವಸವಾಯಿತು ಬಂದು?  
 How long is it since you came?

ಮೂರು ದಿವಸದ ಮೇಲೆ ಒಪ್ಪತ್ತು ಕೆಲಸ  
 ಮಾಡಿದ್ದೇನೆ  
 We have worked for three days  
 and a half

woppattu<sup>1</sup> kelasa māduttēve  
 one time work we do  
 hott' hōyitu, manege hōgiri  
 time went, to house go  
 bandu ihottig'eshṭu divasa-v-āyitu? or  
 ihottig'eshṭu divasa-v-āyitu bandu?  
 this time how many day it became h.  
 come?

mūru divasada mēle woppattu kelasa  
 mād'idhēve  
 above three day one time work h.  
 done we are

### 69. ದಿವಸ divasa = day (G. Tag).

Instead of divasa, ದಿನ dina is also much used.

ಯಾವ ದಿವಸ ಬಂದಿರಿ?  
 What day did you arrive?  
 ಈಹೊತ್ತಿನ ದಿವಸ ಬಂದೆ  
 I have come to-day  
 ಎರಡು ದಿವಸದ ಮೇಲೆ ಹೋಗುತ್ತೇನೆ  
 I am going away after two days  
 ಇನ್ನೂ ನಾಲ್ಕು ದಿವಸ ಇದ್ದು ಹೋಗಿರಿ  
 Stay a few days more  
 ಈ ಅಕ್ಕಿ ಎಷ್ಟು ದಿವಸ ಸಾಕಾಗುತ್ತದೆ?  
 How many days will this rice last?  
 ಎಂಟು ದಿವಸದ ತನಕ ಸಾಕಾದೀತು  
 It will last for a week  
 ಈಗಾಡಿ ಎಷ್ಟು ದಿವಸದಲ್ಲಿ ಮಾಡಬಹುದು?  
 Within how many days can you  
 make this coach?

yāva divasa bandiri?  
 what day you came?  
 ihottina divasa<sup>2</sup> bande  
 of to-day day I came  
 yeraḍu divasada mēle hōguttēne  
 two of day after I go  
 innū nālku<sup>3</sup> divasa iddu hōgiri  
 still even four day h. been go  
 i akki yeshṭu divasa sākāguttade?  
 this rice how many day it suffice?  
 yeṇṭu divasada tanaka sākāditu  
 eight day's till it will suffice  
 igāḍi yeshṭu divasadalli māḍa bahudu?  
 this coach how many in day to make  
 it will come?

<sup>1</sup> The Old Kanarese words ಒರ್ wor = wonda, and ಪೊರ್ತು portu = hottu, when joined together, became "worportu", and this has been changed into woppoltu and woppattu = half a day.

<sup>2</sup> The crude form instead of the locative case.

<sup>3</sup> Nālku divasa is often used in the sense of "some days, a few days".

ಹದಿನೈದು ದಿವಸದೊಳಗೆ ಮಾಡಿ ಕೊಡುತ್ತೇನೆ

I shall finish it within a fortnight

ದಿನ ದಿನ ಅದೇ ಮಾತು ಹೇಳುತ್ತೀರಿ

You say the same every day

ನಾವೇನು? ನಾಲ್ಕು ದಿವಸದವರು

What are we? we are very short lived

hadineidu divasad'olage mādī kodut-tēne

fifteen of day within h. made I give

dina dina adē mātu hēluttiri

day day that word you say

nāv'ēnu? nālku<sup>1</sup> divasad'avaru

we what? four of day they

## 70. ರಾತ್ರಿ rātri = night (*G. Nacht*).

ರಾತ್ರಿ ಆಯಿತು

It has grown dark; it is night

ಎಷ್ಟು ರಾತ್ರಿ?

What time of the night?

ಬಹಳ ರಾತ್ರಿ ಆಯಿತು [in the night

It is very dark; or, it is very late

ಆರು ತಾಸು ರಾತ್ರಿ

(It is) midnight

ಬಹಳ ರಾತ್ರಿ ಮಾಡಿ ಬಂದಿರಿ

How late you came!

ರಾತ್ರೀ ಹೊತ್ತಿನಲ್ಲಿ (ರಾತ್ರಿಯಲ್ಲಿ) ಬರ

ಬಾರದಿತ್ತು

You ought not to have come at night

ಈ ರಾತ್ರಿ ನಮ್ಮ ತಮ್ಮ ಬರುತ್ತಾನೆ

To-night my brother is coming

ದಿನಾ ರಾತ್ರಿ ನಮ್ಮ ಮನೆಗೆ ಬರುತ್ತಾನೆ

He comes to our house every night

ರಾತ್ರಿಯೆಲ್ಲಾ ಏನು ಮಾಡುತ್ತಾನೆ?

What does he do all night? what is he doing...?

ರಾತ್ರಿಯೆಲ್ಲಾ ಮಲಗಿಕೊಂಡಿರುತ್ತಾನೆ

He sleeps the whole night

rātri āyitu

night it became

yeshtu rātri?

how much night?

bahala rātri āyitu

much night it became

āru tāsu rātri

six hour night

bahala rātri mādī bandiri

much night h. made you came

rātri<sup>2</sup> hottinalli (rātriyalli) bara bā-rad'ittu

night in the time (at night) to come the not coming was

i rātri namma tamma baruttāne

this night our younger brother comes

dinā rātri<sup>3</sup> namma manege baruttāne

of day night our to house he comes

rātri-y-ellā yēnu māḍuttāne?

night all what he does?

rātri-y-ellā malagikonḍ' iruttāne

night all h. lain down he is

<sup>1</sup> Nālku divasa is often used in the sense of "some days, a few days".

<sup>2</sup> Rātri = rātriya = of the night.

<sup>3</sup> Dinā, instead of dinada; dinā rātri = every day at night.

71. ಹಗಲು *hagalu* = day, day-time (*G. Tag*).

ರಾತ್ರಿ ಬರ ಬೇಡ, ಹಗಲ ಹೊತ್ತು ಬಾ  
Come in the day-time, not at night

ರಾತ್ರಿ ಹೋಗಿ ಹಗಲಾಯಿತು  
Night has past and day has come  
ಹಗಲೆಲ್ಲಾ ಏನು ಮಾಡಿದಿ?  
What have you been doing all day?

ಹಗಲೆಲ್ಲಾ ಕೆಲಸದಲ್ಲಿದ್ದೆ  
I have been engaged the whole day  
ಹಗಲೆಲ್ಲಾ ನಮ್ಮಮನೆಗೆ ಬರುತ್ತಿರುತ್ತಾನೆ  
He continually frequents our house  
ರಾತ್ರಿ ಹಗಲೂ ಬರಕೋತ ಕೂತಿರುತ್ತಾನೆ  
He is writing day and night

ಹಗಲ ಹೊತ್ತು ಕೆಲಸ ಮಾಡಿ ರಾತ್ರಿ  
ಮಲಗಿಕೋ  
Work in the day-time, and sleep  
at night

ಹಗಲಿಗೆ ಹನ್ನೆರಡು ತಾಸು  
A day has twelve hours

ಮೂರು ದಿವಸ ಹಗಲೂ ರಾತ್ರಿ ಮಲ  
ಗಿಕೊಳ್ಳಲಿಲ್ಲ  
I have not been in bed for three  
days and nights

râtri bara bêda hagala<sup>1</sup> hottu bâ  
of night to come not wanted, of day-  
time come

râtri hôgi hagala' âyitu  
night h. gone day it became  
hagal'ellâ yênu mâdidi?  
day all what thou didst?

hagal'ellâ kelasadall' idde  
day all in work I was [tâne  
hâgal'ellâ namma manege barutt'irut-  
day all our to house coming he is  
râtri hagalu bara<sup>2</sup>kôta<sup>3</sup> kûtt'<sup>4</sup>iruttâne  
'night day even writing h. sat he is

hagala hottu kelasa mâdi, râtri  
malagikô  
of day-time work h. done, at night  
lie down

hagalige hanneradu tâsu  
to the day-time twelve hour  
mûru divasa hagalu râtri malagikol-  
lal'illa

three day even night the lying down is  
not

72. ಬಿಸಿಲು *bisilu*<sup>5</sup> = sunshine, heat of the sun (*G. Sonnenschein*).

ಈಹೊತ್ತು ಎಷ್ಟೋ ಬಿಸಿಲದೆ!  
How hot it is to-day!

ಹೌದು, ಬಹಳ ಬಿಸಿಲು ಬಿದ್ದದೆ  
Yes, it is very hot

i hottu yeshtô bisil'ade!  
this time how much heat is!  
houdu, bahaḷa bisilu bidd' ade  
yes, much heat h. fallen is

<sup>1</sup> *Hagala*, instead of *hagalina* = of the day.

<sup>2</sup> Instead of *baradu*. <sup>3</sup> *Kôta*, a colloquial abbreviation for *kollutta*. <sup>4</sup> *Kûtu*.

<sup>5</sup> Instead of *bisilu*, *bisatu* is common in S. M.

ಈಗ ಬಿಸಿಲಿನ ದಿವಸ

Now is the hot season

ಈಹೊತ್ತಿನಷ್ಟು ಬಿಸಿಲು ನಾ ಎಂದೂ  
ನೋಡಿದ್ದಿಲ್ಲ [this

I have never seen so hot a day as

ಇಲ್ಲಿ ಅಲ್ಲಿ ಬಿಸಿಲುಕುದುರೆ ಕಾಣುತ್ತದೆ  
Mirages may be seen here and there  
ಬಿಸಿಲಿಗೆ ಹೋಗ ಬೇಡ

Do not expose yourself to the sun  
ಬಿಸಿಲಿನಲ್ಲಿ ಯಾರು ಕೆಲಸ ಮಾಡ್ಯಾರು!  
Who can work in the sun!

ಇದು ಯಾತರ ಬಿಸಿಲು!

What heat is this! i. e. this heat is  
not great

ಇದು ಬಿಸಿಲಲ್ಲ

This cannot be called heat

ಈ ಅಕ್ಕಿ ಬಿಸಿಲಿಗೆ ಹಾಕು

Put this rice out in the sun

iga bisilina divasa

now of heat day

i hottin'ashtu bisilu nâ yendû nôd'-  
idd'illa

to-day's as much heat I never h. seen  
h. been

illi alli bisilukudure kâputtade  
here there heat-horse it appears  
bisilige hôga bêḍa

within heat to go is not wanted  
bisilinalli yâru kelasa mâḍyâru!  
in heat who work they may do!

idu yâtara bisilu!

this of which heat!

idu bisil' alla

this heat not

i akki bisilige hâku

this rice to heat place

73. ಗೊತ್ತು gottu = certainty, knowledge, acquaintance .

(G. Gewissheit, Bekanntschaft).

ಕುದುರೆ ಗೊತ್ತು ಮಾಡಿದರೋ?

Has an arrangement about a horse  
been made?

ಗೊತ್ತು ಮಾಡಿದರೋ ಇಲ್ಲೋ ನನಗೆ  
ಗೊತ್ತಿಲ್ಲ

I do not know whether it has been  
made or not

ಯಾರಿಗೆ ಗೊತ್ತು?

Who knows?

ನಿನಗೆ ಗೊತ್ತಾದರೆ ಹೇಳು

Tell me if you know

kudure gottu mâḍidar'ô?

horse certainty they made?

gottu mâḍidar'ô ill'ô nanage gott'illa.

certainty they made? what? to me-  
knowledge is not

yârige gottu?

to whom knowledge?

ninage gott' âdare hêlu

to thee knowledge if become tell

ಗೊತ್ತಿಲ್ಲದ ಮಾತು ಹೇಳ ಬೇಡ  
Do not say things of which you  
are not sure

ಈ ಹುಡುಗಿಯನ್ನು ಗೊತ್ತಿಗೆ ತರಬೇಕು  
Something should be settled about  
this girl; or, this girl should be  
married

ಯಾರಿಗೆ ಗೊತ್ತು ಮಾಡಲಿ?  
To whom should she be betrothed?  
ಗೊತ್ತಿನವರಲ್ಲಿ ನೋಡ ಬೇಕು  
We must look for some one among  
our acquaintances

ಆಗಲೇ ಗೊತ್ತಾಯಿತು  
She is already betrothed; or,  
it is already settled; or,  
it is already known

ಹಾಗಾದರೆ ಒಂದು ದಿವಸ ಗೊತ್ತು ಮಾಡೋಣ  
Then let us fix a day

gott' illada mâtu hâla bêda  
which is not certainty word to say is  
not wanted

i huḍugiyannu gottige tara bêku  
this girl to certainty to bring is wanted

yârige gottu mâḍali?  
to whom certainty let (a. p.) make?  
gottin' avaralli nōḍa bêku  
among people of acquaintance to look  
is wanted

âgalê gott' âyitu  
then certainty it became

hâg'âdare wonda divasa gottu mâḍôṇa  
thus if become one day certainty let  
us make

74. ಉಂಟು unṭu = there is, there are; existence  
(*G. ist, sind, es gibt; Dasein*).

Uṇṭu is 3rd person singular of the old root uḷ = to be; it is likewise used as a noun in the sense of existence, being. It is rarely used in Southern Mahratta, except as a noun in the phrase unṭu mâḍu = to create, but very extensively on the Coast and in Mysore. The relative participle of this root is uḷḷa = being, having, which is often added to nouns, to give them the force of adjectives, in the same way as the English affix *ful* in "powerful" and the like; e. g. bala = power; bala-v-uḷḷa = power being = having power = powerful.

ನಿಮಗೆ ಕುದುರೆ ಉಂಟೋ? C.  
Have you got a horse?  
ಉಂಟು C.  
Yes

ಮೂರು ಕುದುರೆಗಳುಂಟು  
I have got three horses

nimage kudure unṭô? C.  
to you horse there is?  
unṭu C.  
there is  
mûru kuduregal'unṭu  
three horses there are

ರೂಪಾಯಿ ಉಂಟಾದವನು ಕುದುರೆ ಇ  
ಟ್ಟುಕೊಳ್ಳ ಬಹುದು C. (ರೂಪಾಯಿ  
ಇದ್ದವನು...S.) [horses

He who has money may keep  
ಇವರಿಗೆ ಬಹಳ ರೂಪಾಯಿ ಉಂಟು C.  
(...ರೂಪಾಯಿಗಳವೆ S.)

This person (or plural) has plenty  
of money

ಅವನಿಗೆ ಐದು ಮಂದಿ ಮಕ್ಕಳುಂಟು C.  
(...ಅವೆ S.)

He has five children

ತನಗೆ ಉಂಟಾದದ್ದೆಲ್ಲಾ (ಇದ್ದದ್ದನ್ನೆಲ್ಲಾ S.)  
ಮಕ್ಕಳಿಗೆ ಕೊಟ್ಟನು C.

He gave all his property to his  
children

ಎಲ್ಲಾ ಉಂಟು ಮಾಡಿದವರಾರು?

Who made all things?

ನಮಗೆ ಕಾಣುವಂಥಾದ್ದೆಲ್ಲಾ ಹ್ಯಾಗೆ  
ಉಂಟಾಯಿತು?

How did all things that we see  
come into existence?

ಅಂಥಾ ಮಾತು ಆಗುವದುಂಟೇ?

Is such a thing possible?

rûpâyi unt'âd'avanu kudure ittukoḷḷa  
bahudu C. (rûpâyi iddavanu...S.)

rupee he who has got horse to keep  
can (rupee he who had...)

ivarige bahala rûpâyi untu C. (...rû-  
pâyigal'ave S.)

to these much rupee there is (rupees  
are)

avanige idu mandi makkaḷ'untu C.  
(...ave S.)

to him five persons children there are  
tanage unt'âdadd'ellâ (iddaddann'  
ellâ S.) makkaḷige koṭṭanu C.

to himself the being (the h. become)  
all to children he gave

yellâ untu mâḍid'avar'yâru?

all they that created who?

namage kânuv' anthâdd'ellâ hyâge  
unt'âyitu?

to us such thing as appears all how  
it was created?

anthâ mâtu âguvad' untâ?

such word the becoming is there?

75. ಕೆಡು kedu or ಕೆಟ್ಟೋಗು ketṭ'hôgu = to become bad, ...rotten  
(G. schlecht werden).

ಈ ಅನ್ನವೆಲ್ಲಾ ಕೆಟ್ಟೋಯಿತು  
This rice has all become stale

ಅದನ್ನುಂಡರೆ ಬಾಯಿ ಕೆಡುತ್ತದೆ  
If you eat it, you will lose your  
appetite

ಅದು ಕೆಡುವದು ಹ್ಯಾಗೆ?  
How can it become stale?

ಇದನ್ನು ಯಾಕೆ ಕೆಡಿಸಿದೆ?  
Why have you spoiled this?

i anna-v-ellâ ketṭ'hôyitu  
this c. rice all has become bad

adann'unḍare bâyi keḍuttade  
that if eaten mouth it becomes bad

adu keḍuvadu hyâge?  
that the becoming bad how?

idannu yâke keḍisidi?  
this why thou spoiledst?

ಕೆಡದ ಹಾಗೆ ನೋಡ ಬೇಕು  
See that it be not spoiled  
ಬಹಳ ಹೊತ್ತು ನಿಂತು ಕೆಟ್ಟಿತು  
It has become stale by standing  
for a long time

ಈ ನೀರೂ ಬಹಳ ಕೆಟ್ಟದ್ದು  
This water is also very bad  
ಹೌದು, ಇದು ಬಹಳ ಕೆಟ್ಟ ನೀರು  
Yes, this water is very bad  
ನೀರು ಕೆಟ್ಟರೆ, ಊರೂ ಕೆಡ ಬೇಕೇ?  
If the water become bad, why  
should the town become so too?  
ಈ ಊರಿನವರು ಕೆಟ್ಟೋಗಿದ್ದಾರೆ  
The people of this town have de-  
generated

kedada hāge nōḍa béku  
not becoming bad like to see is wanted  
bahaḷa hottu nintu ketṭitu  
much time h. stood it became bad

i nirū bahaḷa ketṭaddu<sup>1</sup>  
this water also very bad  
houdu, idu bahaḷa ketṭa niru  
yes, this very bad water  
niru ketṭare, ūrū keḍa beké?  
water if become bad, town too to be-  
come bad is wanted?

i ūrin' avaru ketṭ' hōg'idhāre  
this of town they have become bad

76. ಇಡು idu = to put, to place (*G. setzen, legen, stellen*). See No. 41;  
ಇಟ್ಟು ಕೊಳ್ಳು iṭṭu kollu = to keep (*G. behalten, aufbewahren*).

ಈ ಅನ್ನ ತೆಗೆದಿಡು  
Take this rice away  
ಅದನ್ನು ಮುಚ್ಚಿಡು  
Keep it covered up  
ಮುಚ್ಚಿಡುತ್ತೇನೆ  
I shall cover it up  
ಎಲ್ಲಿಡಲಿ?  
Where shall I put it?  
ಎಲ್ಲಿಯಾದರೂ ಇಟ್ಟು ಬಿಡು  
Put it down somewhere  
ಕುದುರೆಯ ಮುಂದೆ ಇಟ್ಟು ಬಾ  
Give it to the horse and come back  
ಈ ಕುದುರೆ ಇಟ್ಟುಕೊಳ್ಳುತ್ತೀರೋ? C.  
(...ರೇನು? S.)

Are you going to keep this horse?

i anna teged' idu  
this c. rice h. taken put  
adannu mučē' idu  
that h. shut put  
mučē' iduttēne  
h. shut I put  
yell' idali?  
where let (a. p.) put?  
yelli-y-ādarū iṭṭu biḍu  
where if become even h. put leave  
kudureya munde iṭṭu ba  
horse's before h. put come  
i kudure iṭṭukolluttirō? C. (-rēnu? S.)

this horse you keep? (what?)

ಇಟ್ಟುಕೊಳ್ಳುತ್ತೇನೆ

Yes, I shall keep it

ಈಕೆಯ ಮೇಲೆ ಯಾಕೆ ಕಣ್ಣಿಡುತ್ತಾನೆ?

Why is he gazing on her?

ಆಕೆಯನ್ನು ಇಟ್ಟುಕೊಳ್ಳ ಬೇಕೆಂದಿರು  
ತ್ತಾನೋ?

Does he want to take her as his  
concubine?

ittukolluttâne

I keep

ikeya mēle yāke kann'iduttâne?

her on why eye he puts?

ākeyannu ittukolla bēk'end'iruttān'ô?

her to keep is wanted h. said he is?

77. ತೋರು tōru = to appear, to seem (*G. scheinen, erscheinen*);

ತೋರಿಸು tōrisu = to show (*G. zeigen*).

ಈ ಮಾತು ನಿಮಗೆ ಹ್ಯಾಗೆ ತೋರುತ್ತದೆ?

What do you think of this matter?

ನಿಮಗೆ ತೋರಿದ ಹಾಗೆ ಹೇಳಿರಿ

Tell me what you think of it; or,  
tell me how it appears to you

ನಿಮಗೆ ತೋರುವ ಹಾಗೆ ನನಗೆ ತೋರು  
ವದಿಲ್ಲ

My opinion differs from yours; or,  
I do not see it as you do [ಛಾ?

ಇದು ರೂಪಾಯಿಯ ಹಾಗೆ ತೋರುತ್ತದೆ

Does not this look like a rupee?

ಹೀಗೆ ತೋರುತ್ತದೆ

So it looks, so it seems

ಇವರಿಗೆ ನಿಮ್ಮ ಮನೆ ತೋರಿಸು

Show him your house

ಮನೆ ತೋರಿಸುತ್ತೇನೆ, ಬರಿ S. (...ಬನ್ನಿ C.)

Come along, I will show you my  
house

ಮನೆ ತೋರಿಸುತ್ತಾನಂತೆ, ಹೋಗಿರಿ

Go, he says he will show you his  
house

ಈ ಕೆಲಸ ನನಗೆ ತೋರಿಸಿ ಕೊಡಿರಿ

Teach me how to do this job

ನಿಮಗೆ ತೋರಿದ ಹಾಗೆ ಮಾಡಿರಿ

Do as you think best

i mātu nimage hyāge tōruttade?

this word to you how it appears?

nimage tōrida hāge hēliri

to you as it appeared tell

nimage tōruva hāge nanage tōruvad'  
illa

to you appearing like to me the ap-  
pearing is not

idu rūpāyia hāge tōruttad'allā?

this rupee's like it seems not?

hige tōruttade

so it seems

ivarige nimma mane tōrisu

to them your house show

mane tōrisuttâne, barri S. (...banni C.)

house I show, come

mane tōrisuttān' ante, hōgiri

house he shows it says, go

i kelasa nanage tōrisi kodiri

this work to me h. shown give

nimage tōrida hāge māḍiri

to you appeared like do

78. ಉಣ್ಣು unṇu, ತಿನ್ನು tinnu = to eat (*G. essen*);  
ಊಟ ūṭa = meal (*G. das Essen*).

ಊಟಾಯಿತೋ?

Is dinner (or supper) over?

ಇನ್ನೂ ಆಗಲ್ಲ

Not yet

ಉಂಡು ಬಂದೆ, or ಊಟ ಮಾಡಿ ಬಂದೆ  
I have dined (supped)

ಉಂಡು ಬಹಳ ಹೊತ್ತಾಯಿತು

I dined long ago

ಈಗ ಊಟಕ್ಕೆ (or ಉಣ್ಣಲಿಕ್ಕೆ) ಹೋಗುತ್ತೇನೆ

I am now going to take my meal  
ಅನ್ನಾ ಉಣ್ಣುತ್ತೀರೋ? C. ... ಉಣ್ಣುತ್ತೀರೇನು? S.

Do you eat rice?

ಉಣ್ಣುತ್ತೇನೆ

Yes

ಹಾಗಾದರೆ ಊಟ ಮಾಡಿಬಿಡಿ. (ಬನ್ನಿ C.)

Then go to dinner

ಉಣ್ಣಿರಿ, ಉಣ್ಣದೆ ಕೆಲಸ ಮಾಡಲಾರಿರಿ

Eat, you cannot work unless you eat

ಉಣ್ಣಲಾರೆ, or ಊಟ ಮಾಡಲಾರೆ

I cannot eat

ಊಟ ಆಯಿತೋ?

meal it is done?

innū āgal' illa

yet even to be done is not

unḍu bande, or ūṭa māḍi bande  
h. eaten I came, meal h. made I came

unḍu bahala hott' āyitu

h. eaten much time it became

iga ūṭakke (or unṇalikke) hōguttēne

now to meal (to eat) I go

annā unṇuttirō? C. ... unṇuttir'ēnu? S.

c. rice you eat? ... you eat what?

unṇuttēne

I eat

hāg'ādare ūṭa māḍi barri S. (banni C.)

so if become meal h. made come

unṇiri, unṇade kelasa māḍal' āriri

eat, not h. eaten work to do you cannot

unṇal' āre, or ūṭa māḍal' āre

to eat I cannot, meal to make I cannot

79. *The same continued.*

ಮೂರು ದಿವಸದಿಂದ ಉಣ್ಣಲಿಲ್ಲ, or

... ಉಂಡಿಲ್ಲ

I have not eaten anything for three days

ಏನೂ ಉಣ್ಣದೆ ಹಾಗೇ ಮಲಗಿಕೊಂಡೆ

I lay down without eating anything

mūru divasadinda unṇal'illa, or

... unḍ'illa

three from day to eat is not, h. eaten

I am not

yēnū unṇade hāgē malagikōṇḍe

what even not h. eaten so I lay down

ಉಂಡದ್ದು ಉಂಡ ಹಾಗೆ ಹೋಗುತ್ತದೆ  
What I eat goes off undigested

ಉಂಡು ಉಂಡು ಸಾಕಾಯಿತು

I have quite enough of it

ಉಂಡ ಮೇಲೆ ಬಾ, or ಊಟಾದ ಮೇಲೆ  
ಬಾ

Come after dinner (supper)

ಈ ಹೂವು ಯಾಕೆ ತಿನ್ನುತ್ತೀ?

Why are you eating this flower?

ಇದು ತಿನ್ನಲಿಕ್ಕೆ ಬರುವದಿಲ್ಲ [eatable

This cannot be eaten, ...is not

ಎಲ್ಲಾ ತಿಂದುಬಿಟ್ಟಿ

You have eaten it all; or you have  
eaten up everything

ತಿನ್ನ ಬಾರದಿತ್ತು

You should not have eaten it

ಇದು ತಿನ್ನುವಂಥಾದ್ದಲ್ಲ

This is not eatable

undaddu unda hāge hōguttade  
the eaten (thing) as eaten it goes

undu undu sāk' āyitu

h. eaten h. eaten enough it became

undā mēle bā, or ūṭ'āda mēle bā

[done come

after eating come, after meal being

i hūvu yāke tinnutti?

this flower why thou eatest?

idu tinnalikke baruvad' illa

this to eat the coming is not

yellā tindu biṭṭi

all h. eaten thou leftst

tinna bārad' ittu'

to eat the not coming was

idu tinnuv'anthādd' alla

this eating such one not

80. ಅನ್ನ anna = cooked rice, food (*G. gekochter Reis, Speise*).

ಇಲ್ಲಿ ಅಕ್ಕಿ ಅವೆ, ಅನ್ನ ಮಾಡು

Here is rice, cook it

ಅನ್ನ ಇನ್ನೂ ಆಗಲಿಲ್ಲೇನು? S. (...ಇನ್ನೂ

ಆಗಲಿಲ್ಲವೋ? C.)

Is the rice not yet ready?

ಅನ್ನವಾಯಿತು, ಬರಿ S. (...ಬನ್ನಿ C.)

The rice is ready, come (to dinner)

ಈ ಅನ್ನ ಚಲೋದಲ್ಲ S. (...ಬಕ್ಕೇದಲ್ಲ C.)

This rice is not nice

ಈ ಅನ್ನದಲ್ಲೇನದೆ?

What is there in this rice?

illi akki ave<sup>2</sup>, anna māḍu

here rice is, c. rice make

anna innū āgal' ill'ēnu? S. (...innū

āgal'illavō? C.) [(...is not?)

c. rice yet even to become is not what?

anna-v-āyitu, barri S. (...banni C.)

it became c. rice, come (come)

i anna čalōd' alla S. (...vollēd'alla C.)

this c. rice nice not (good not)

i annadall'ēn' ade?

this in c. rice what is?

<sup>1</sup> Instead of *bāradd'ittu*, verbal noun of the negative form.

<sup>2</sup> *Akki* is generally considered as a collective noun and followed by a verb in the plural.

ಈ ಅನ್ನಾ ಏನು ಮಾಡಿದಿ?

What have you done with this rice?

ಈ ಅನ್ನ ನನಗೆ ಹೋಗುವದಿಲ್ಲ

I cannot eat this rice

ಈ ಅನ್ನಾ ಆ ಹುಡುಗರಿಗೆ ಉಣ್ಣಿಸು

Give this rice to those children to eat

ನಿಮ್ಮನ್ನಾ ಉಣ್ಣುತ್ತೇನೆ

I am supported by you

ನನಗೆ ಅನ್ನಾ ಹಾಕುವವರು ನೀವೇ

You are my supporter

i annâ yênu mâdidi?

this c. rice what thou madest?

i anna nanage hôguvad' illa

this c. rice to me the going is not

i annâ â huḍugarige unṇisu

this c. rice those to boys make eat

nimm'annâ unṇuttêne

your c. rice I eat

nanage annâ hâkuv' avaru nivê

to me c. rice throwing they you

### 81. ಕಿವಿ kivi = ear (G. Ohr).

ನನಗೆ ಕಿವಿ ಎಷ್ಟು? or ...ಎಷ್ಟು ಕಿವಿ?

How many ears have you

ನನಗೆ ಎರಡು ಕಿವಿ

I have two ears

ಹಾಗಾದರೆ ಯಾಕೆ ಕಿವಿಗೊಡುವದಿಲ್ಲ?

Then why are you not listening?

ಕಿವಿಗೊಟ್ಟು ಕೇಳು

Listen attentively; or, pay attention

ಕಿವಿ ಮುಚ್ಚಿ ಕೊಳ್ಳ ಬೇಡ

Do not shut your ears

ಈ ಮಾತು ಅವನ ಕಿವಿಯ ಮೇಲೆ ಹಾಕಿದ

He mentioned this matter to him

ಕಿವಿಯಿಂದ ಕೇಳುತ್ತೇವೆ

We hear with our ears

ನನ್ನದೊಂದು ಕಿವಿ ಕೇಳುವದಿಲ್ಲ

I am deaf on one ear

ಈ ಕಿವಿಯಿಂದ ಏನೂ ಕೇಳಲಾರೆ

I cannot hear anything on this ear

ಕಿವಿಮಾತು

A whisper

ninage kivi yeshtu? or ...yeshtu kivi?

to you ear how many?

nanage yeraḍu kivi

to me two ear

hâḡ' âdare yâke kivi goḍuvad'illa?'

thus if become why ear the giving is not?

kivi goṭṭu kēlu

ear h. given hear

kivi muçci kolḷa bēḍa

ear h. shut to take is not wanted

i mâtu avana kiviya mēle hâkida

this word his ear's on - he threw

kiviyinda kēluttēve

with (the) ear we hear

nannad'ondu kivi kēluvad' illa

mine one ear the hearing is not

i kiviyinda yênu kēlal' âre

this with ear what even to hear I cannot

kivimâtu

ear-word

Instead of *kivi koḍuvad'illa*.

82. ಕಾಲು kálu = leg, foot (*G. Bein, Fuss*).

ನಮಗೆರಡು ಕಾಲವೆ  
We have two legs  
ಕುದುರೆಗೆ ನಾಲ್ಕು ಕಾಲು  
A horse has four legs  
ಮುಂಗಾಲು ಎರಡು, ಹಿಂಗಾಲು ಎರಡು  
Two fore and two hind legs  
ಇವನಿಗೆ ಕಾಲಿಲ್ಲ, ನೋಡು  
Look, this man is lame  
ನಿಮ್ಮ ಕಾಲಿಗೆನಾಗಿದಪ್ಪಾ? [sir?  
What is the matter with your legs,  
ಚಿಕ್ಕಂದಿನಿಂದ ಕೈಕಾಲು ಹೋಗಿವೆ  
My hands and feet have been crippled from my childhood  
ಕಾಲಿನ ಮೇಲೆ ಬೆಂಕಿ ಬಿದ್ದು ಹೀಗಾಯಿತು  
It was caused by fire falling on my legs  
ಕಾಲ್ಪೀಳುತ್ತೇನೆ, ಏನಾದರೂ ಕೊಡಿ  
I implore you on my knees to give me something  
ನಿಮ್ಮ ಮಗನಿಗೆ ಕಾಲು ಬಂದದೋ? C.  
(...ಬಂದದೇನು? S.)  
Can your son already walk?  
ಬಂದದೆ  
Yes, he can

namag'eraḍu kâl'ave  
to us two leg they are  
kudurege nâḷku kálu  
to the horse four leg  
muṇ'gâlu<sup>1</sup> yeraḍu, hiṇ'gâlu<sup>1</sup> yeraḍu  
fore leg two, hind leg two  
ivanige kâl'illa, nôḍu  
to him leg is not, see  
nimma kâlig'ên' âg' id' appâ?  
your to leg what h. become it is father?  
çikk'andininda kei kálu hôg'ive  
small from that time hand foot are gone  
kâlina mâle beṅki biddu hig'âyitu  
of the leg on fire h. fallen like this it became  
kâl' biḷuttêne<sup>2</sup>, yên'âdarû koḍiri  
foot I fall, what if become even give  
nimma maganige kálu band'adô? C.  
(...band'ad'ênu? S.)  
your to son foot h. come is? (...what?)  
band' ade  
h. come it is

83. ಪಾಠ pāṭha = lesson (*G. Lektion, Aufgabe*).

ನಿಮಗೆ ಎಷ್ಟು ಪಾಠ ಬರುತ್ತವೆ?  
How many lessons do you know?  
ನೂರು ಪಾಠ ಓದಿದ್ದೇನೆ  
We have read one hundred lessons

nimage yeshṭu pāṭha baruttave?  
to you how many lesson they come?  
nūru pāṭha wôd' iddhêve  
100 lesson h. read we are

<sup>1</sup> Instead of *mundina kálu, hindina kálu*.

<sup>2</sup> Instead of *kâlige biḷuttêne* = I fall to (your) feet.

ಒಂದನೇ ಪಾಠದಿಂದ ನೂರರ ತನಕ  
From the first to the 100th lesson  
ನೂರನೇ ಪಾಠದಿಂದ ಮುಂದೆ ಓದಲಿಲ್ಲ  
We have not read beyond the  
100th lesson

ಬಾಯಿಪಾಠ ಮಾಡಿದಿರೋ? C. ...ಮಾ  
ಡಿದಿರೇನು? S.

Did you learn them by heart?

ಕೆಲವು ಪಾಠ ಮಾಡಿದೆವು

We learnt some

ನಾಲ್ಕೈದು ಬಾಯಿಪಾಠ ಬರುತ್ತವೆ

We know four or five by heart

ಪಾಠ ಮಾಡಲಿಕ್ಕೆ ಎಷ್ಟು ದಿವಸ ಬೇಕಾ  
ದವು?

How many days did it take you  
to learn them?

ಒಂದೊಂದು ಪಾಠಕ್ಕೆ ಒಂದೊಂದು ದಿವಸ  
One day for each lesson

ಹತ್ತನೇ ಪಾಠಕ್ಕೆ ಎರಡು ದಿವಸ

For the tenth lesson two days

wondane pāṭhadinda nūrara tanaka  
first from lesson of hundred as far  
nūranē pāṭhadinda munde wōḍal'illa  
100th from lesson forward to read is  
not

bāyipāṭha māḍidirō? C ...māḍidir'-  
ēnu? S. [made what?

mouth-lesson did you make? you

kelavu pāṭha māḍidevu

some lesson we made

nālk'eidu bāyipāṭha baruttave

four five mouth-lesson they come

pāṭha māḍalikke yeshtu divasa bēk'-  
āḍavu?

lesson to make how many day were  
wanted? [divasa

wond'ondū pāṭhakke wond' ondu  
one one to lesson one one day

hattanē pāṭhakke yeraḍu divasa

tenth to lesson two day

84. ಆಡು āḍu = to play (*G. spielen*); ಆಟ āṭa = play, game (*G. Spiel*);  
ಮಾತಾಡು māṭāḍu = to speak, to talk (*G. sprechen*).

ಈ ಹುಡುಗರು ಏನಾಡುತ್ತಾರೆ?  
What are these boys playing?

ಅವರನ್ನು ಮಾತಾಡಿಸಿ ಕೇಳು  
Speak to them and ask them

ಅವರು ಮಾತಾಡುವದಿಲ್ಲ

They won't speak

ಆಡ ಬಾ ಅನ್ನುತ್ತಾರೆ

They tell me to come to play

ಆಡಲಿಕ್ಕೆ ಕರೆಯುತ್ತಾರೆ

They call me to play

ಈ ಆಟ ನಮಗೆ ಬರುವದಿಲ್ಲ

We do not know this game

i huḍugaru yēn' āḍuttāre?  
these boys what they play?

avarannu māṭāḍisi kēlu  
them h. made to talk ask

avaru māṭāḍuvad' illa

they the talking is not

āḍa bā annuttāre

to play come they say

āḍalikke kareyuttāre

to play they call

i āṭa namage baruvad' illa

this play to us the coming is not

ಅವರ ಆಟ ಕೆಡಿಸ ಬೇಡ  
Don't spoil their game

ಯಾಕೆ ಹಾಕ್ಕಾಡಿದಿರಿ?  
Why did you quarrel?

ಹಾಕ್ಕಾಡಲಿಲ್ಲ, ಮಾತಾಡಿ ಕೊಂಡೆವು  
We did not quarrel, we were talk-  
ing together

ನಿಮ್ಮನ್ನು ಕೊಂಡಾಡುತ್ತಿದ್ದೆವು  
We were praising you

avara āṭa kedisa bēḍa  
their play to spoil is not wanted  
yāke hākyāḍidiri?<sup>1</sup>  
why you quarrelled?  
hākyāḍal'illa, māt'ādi koṇḍevu  
to quarrel is not, we talked

nimmannu koṇḍ' āḍutt' iddevu<sup>2</sup>  
you h. taken playing we were

85. ಕಳುಹಿಸು kaḷuhisu = to send (*G. senden, schicken*).

ತಂಗಿಯನ್ನು ಕಳುಹಿಸಲಿಕ್ಕೆ ಬಂದೆ [ther  
I have accompanied my sister hi-  
ಯಾವಾಗ ಹಿಂದಕ್ಕೆ ಕಳುಹಿಸುತ್ತೀರಿ?  
When will you send her back?

15 ದಿವಸದ ಮೇಲೆ ಕಳುಹಿಸ್ಸೇವು  
Perhaps we shall send her after a  
fortnight

ಹಾಗಾದರೆ ಕರೇ ಕಳುಹಿಸ್ಸೇನು  
Then I shall send for her  
ನಮಗೆ ಕುದುರೆ ಕಳುಹಿಸಿ ಕೊಟ್ಟರು  
They have sent us a horse  
ಅದನ್ನು ಹಿಂದಕ್ಕೆ ಕಳುಹಿಸ ಬೇಕು  
It should be returned

ಕಳುಹಿಸಂತ ಬರೆದರು  
They have written me to send it  
ಯಾವಾಗ ಕಳುಹಿಸಲಿ?

When shall I (a. p.) send it?

ಈಗ ಕಳುಹಿಸಿದರೆ ಆದೀತು  
You may send it now

taṅgiyannu kaḷuhisalikke bande  
sister to send I came  
yāvāga hindakke kaḷuhisuttiri?  
when back you send?  
hadineidu divasada mēle kaḷuhisyēvu  
15 of day after we may send

hāḡ' āḍare karē<sup>3</sup> kaḷuhisyēnu  
thus if become to call I shall send  
namage kudure kaḷuhisi koṭṭaru  
to us horse h. sent they gave  
adanna hindakke kaḷuhisa bēku  
it back to send is wanted  
kaḷuhis'enta baredaru  
send saying they wrote  
yāvāga kaḷuhisali?  
when let (a. p.) send?  
iga kaḷuhisidare āditu  
now if sent it will do

<sup>1</sup> From *hāki+āḍu*, the final vowel *i* is changed into the consonant *y*; the compound word has the meaning of "to dispute, to quarrel"; "words" or "abuses" is to be understood as the object of *hāki*.

<sup>2</sup> From *koṇḍu+āḍu*; "your praise" or "your name" may be understood as the object of *koṇḍu*.

<sup>3</sup> *Karē*, infinitive for *kareya*.

ಎಂಟು ದಿವಸದ ಹಿಂದೆ ಕಳುಹಿಸಿ ಬಿಟ್ಟೆ  
I sent it off a week ago

yeṇṭu divasada hinde kaḷuhisi biṭṭe  
8 of day back h. sent I left

86. ಒಳ್ಳೇ *wollē* = good (*G. gut*).

ಎಂಥಾ ಒಳ್ಳೇ ಹುಡುಗ!

What a nice boy!

ಹೌದು, ಬಹಳ ಒಳ್ಳೆಯವ

Yes, he is very nice

ಅವರಣ್ಣ ಅಷ್ಟು ಒಳ್ಳೆಯವನಲ್ಲ

His brother is not so nice

ಹೌದು, ಅಣ್ಣನಿಗಿಂತ ಇವನೇ ಒಳ್ಳೆಯವ

Yes, he is better than his brother

ಅಣ್ಣತಮ್ಮಂದಿರಲ್ಲಿ ಇವನೇ ಒಳ್ಳೆಯವ

He is the best of his brothers

ಅವನ ಮಾತು ಎಂಥಾ ಒಳ್ಳೇದು!

How well he talks!

ಒಳ್ಳೇದು, ಈ ಮಾತಿರಲಿ

Well, let this pass

ಯಾವಾಗ ಬರೋಣಾಯಿತು?

When did you arrive?

ಬಂದಾಗ ಒಳ್ಳೇ ರಾತ್ರಿ ಇತ್ತು

It was quite dark when I came

ಬಂದದ್ದು ಒಳ್ಳೇದಾಯಿತು

It is well that you are come

yeṇṭhā wollē huḍuga!

what kind good boy!

houdu, bahala wollē-y-ava

yes, very good one

avar'anna ashtu wollē-y-avan'alla [not

their elder brother so much good one

houdu, annanig'inta ivanē wollē-y-ava

yes, than elder brother he good one

annatammandiralli<sup>1</sup> ivanē wollē-y-ava

in brothers he good one

avana mātu yeṇṭhā wollēdu!

his word what kind of good!

wollēdu, i māt' irali

good, this word let (*a. p.*) be

yāvāga barōṇ' āyitu?

when the coming it became?

band' āga wollē rātri ittu

come then good night it was

bandaddu wollēd' āyitu

the h. come good one became

87. ಹೊಸ *hosa* = new (*G. neu*); ಹಳೇ *halē* = old (*G. alt*);

ಹೊಸಬ *hosaba* = a new man; ಹಳಬ *halaba* = (an old man) a beadle,  
village-servant.

ಎ (ಓ C.) ಹಳಬಾ, ಊರಿನ ಮಂದಿ ಕರೆ  
Ho there, beadle, call the village  
people

ಓ (ಓ C.) haḷabā, ūrina mandi kare  
ho old one, town's people call

<sup>1</sup> *Annatamma* is a compound word used only in the plural number and signifying "brothers"; it is, like *tāyitande* = parents, declined by adding the terminations to the last word, as *annatammandiru*, *tāyitandegaḷu*.

|                                    |                                                       |
|------------------------------------|-------------------------------------------------------|
| ಎಲ್ಲರು ಹೊಸಬರೋ? C. ಹೊಸಬರೇನು? S.     | yellaru hosabar'ô? C. hosabar' ênu? S.                |
| Are they all new? ...new comers?   | all new ones? new ones what?                          |
| ಕೆಲವರು ಹಳೇ ಮಂದಿ (ಹಳಬರು)            | kelavaru halê mandi (halabaru)                        |
| Some are old (i. e. old comers)    | some old people                                       |
| ಈತನು ಹೊಸಬ                          | itanu hosaba                                          |
| This is a new man (...new comer)   | he new one                                            |
| ಆತನೂ ಹೊಸವಾಗಿ ಬಂದವ                  | âtanû host'âgi <sup>1</sup> band'ava                  |
| That also is a new comer           | he even newly one who came                            |
| ಇವನು ಹಳೇ ಊರಿನವ [old town           | ivanu halê îrin' ava                                  |
| This one is an inhabitant of the   | this old town's he                                    |
| ಆತ ಹೊಸಮನೇ ರಾಮಪ್ಪ                   | âta hosamanê <sup>2</sup> râmappa                     |
| This man is Râmappa Hosamane       | that new house's Râmappa                              |
| ಆತನ ಮನೆ ಹೊಸಾದೇನು? S. ...ಹೊಸಾದೋ? C. | âtana mane hosâd'ênu <sup>3</sup> ? S. ...hosâd'ô? C. |
| Is his house new?                  | his house new what? ...new?                           |
| ಮುಂಚೆ ಹೊಸಾದಿತ್ತು                   | munçe hosâd' ittu                                     |
| Formerly it was new                | formerly new it was                                   |
| ಈಗ ಹಳೆದಾಗಿದೆ                       | iga halêd' âgide                                      |
| Now it has become old              | now old one it has become                             |

88. ದೊಡ್ಡ dodḍa = great, tall, big (*G. gross*);

ಸಣ್ಣ sanṇa, ಚಿಕ್ಕ çikka = small, little, young (*G. klein*).

|                                |                                        |
|--------------------------------|----------------------------------------|
| ಎಷ್ಟು ದೊಡ್ಡವನಾದಿ!              | yeshtu dodḍ' avan' âdi!                |
| How tall you have grown!       | how much tall one thou becamest!       |
| ಮುಂಚೆ ಬಹಳ ಸಣ್ಣವನಿದ್ದಿ          | munçe bahala sanṇ' avan' iddi          |
| Formerly you were very small   | formerly very small one thou wast      |
| ಈ ದೊಡ್ಡ ಹುಡುಗಿ ನಿಮ್ಮಕ್ಕೇನು? S. | i dodḍa huḍugi nimm'akk'ênu? S.        |
| ...ಅಕ್ಕನೋ? C                   | ...akkan'ô? C.                         |
| Is this tall girl your sister? | this tall girl your elder sister what? |
|                                | ...elder sister?                       |

<sup>1</sup> For *hosatu âgi* = *hosadu âgi*, an adverb; the verbal participle *âgi*, when added to nouns or adjectives, gives them the force of adverbs.

<sup>2</sup> *Manê* = *maneya*; surnames are commonly placed first.

<sup>3</sup> The word *hosadu* is generally pronounced *hosâdu*.

ಈಕೆ ನಮ್ಮಕ್ಕ, ಅಕೆ ಚಿಗವ್ವ [aunt  
This is my sister, and that is my  
ನಿಮ್ಮಕ್ಕ ಎಷ್ಟು ದೊಡ್ಡಾಕೆ!

How tall your sister is!

ಚಿಗವ್ವ ನಿಗಿಂತ ದೊಡ್ಡಾಕೆ

She is taller than your aunt

ಈತ ಚಿಗಪ್ಪ ನೇನು? S. ...ಚಿಗಪ್ಪ ನೋ? C.

Is this your junior uncle? (...father's younger brother?)

ಚಿಗಪ್ಪ ನಲ್ಲ, ದೊಡ್ಡಪ್ಪ

Not my junior but my senior uncle;

(...my father's elder brother)

ಇನ್ನೂ ಚಿಕ್ಕವನಾಗಿ ಕಾಣಿಸುತ್ತಾನೆ

He seems still young

ಅವರಿಗೆ ದೊಡ್ಡ ಮನೆಯಿದೆ

He (or pl.) possesses a large house

ike namm' akka, âke çig'avva<sup>1</sup>

this our elder sister, that little mother

nimm' akka yeshtu dodd' âke!

your elder sister, how much tall one!

çig' avvanig'inta dodd' âke

little than mother tall one

ita çig' appan'ënu? S. ...çig'appan'ô? C.

this little father what? ... little father?

çig' appan' alla, dodd' appa

little father not, great father

innû çikk' avan' âgi kânisuttâne

still young one h. become he appears

avarige dodda mane-y-ade

to them great house it is

89. ತುಸ tusa S. or ಸ್ವಲ್ಪ svalpa C. (ಸ್ವಲ್ಪ svalpu S.) = little (G. ein wenig);

ಬಹಳ bahala = much, very, many; ಹೆಚ್ಚು heççu, adj. or adv. = much, more

(G. mehr); verb intr. = to increase (G. sich vermehren).

ಒಂದು ತುಸ (ಸ್ವಲ್ಪ) ನೀರು ತಾ

Fetch me a little water

ತುಸ ತಂದಿದ್ದೇನೆ

I have brought some

ಇನ್ನೂ ಹೆಚ್ಚು ಬೇಕಾಗುತ್ತದೆ

I want more

ಇನ್ನಷ್ಟು ತಾ S. or ಇನ್ನೂ ಸ್ವಲ್ಪ ತಾ C.

Bring a little more

ಬಹಳ ಬೇಡ, ತುಸ (ಸ್ವಲ್ಪ C.) ತಾ

I don't want much, bring a little

ಈ ಹುಡುಗರಿಗೆ ತುಸ ತುಸ (ಸ್ವಲ್ಪ ಸ್ವಲ್ಪ)  
ಕೊಡು

Give a little to each of these boys

wondu tusa (svalpa) niru tâ

one little water bring

tusa tand' iddhêne

little h. brought I am

innû heççu bêk' âguttade

still more is wanted

inn' ashçu tâ S. or innû svalpa tâ C.

still so much bring, still little bring

bahala bêda, tusa (svalpa C.) tâ

much is not wanted, little bring

i hudugarige tusa tusa (svalpa svalpa)  
koðu

these to boys little little give

<sup>1</sup> Instead of çikka avva; that is, "one's mother's younger sister" or "one's father's younger brother's wife".

ನಿಮ್ಮಲ್ಲಿ ಹುಡುಗರು ಬಹಳ  
You have a great many boys  
ಬಹಳ ಹುಡುಗರಿರುತ್ತಾರೆ  
There are many boys  
ಮುಂಚೆ ಸ್ವಲ್ಪ ಮಂದಿ ಇದ್ದರು [(boys)  
Formerly there were only a few  
ಬರ ಬರುತ್ತಾ ಹೆಚ್ಚಾದರು [ed  
Gradually the number has increas-

nimmalli huḍugaru bahala  
with you boys many  
bahala huḍugar' iruttāre  
many boys are  
muñçe svalpa mandi iddaru  
formerly few people were  
bara baruttā' heḇḇādaru [came  
coming coming more people they be-

90. *The same continued.*

ಈ ಕುದುರೆಗೆಷ್ಟು ರೂಪಾಯಿ ಕೊಟ್ಟಿರ?  
How much did you give for this  
horse?  
ಬಹಳ ಕೊಟ್ಟೆ  
A great deal  
ನೂರಕ್ಕಿಂತ ಹೆಚ್ಚು ಕೊಟ್ಟೆ  
I gave more than a hundred rupees  
ಬಹಳಾಯಿತು  
It is very much  
ಅಷ್ಟು ಬಹಳ ಕೊಡ ಬಾರದಿತ್ತು [as that  
You should not have given so much  
ನಾನಾದರೆ ಐವತ್ತು ಕೊಡುತ್ತಿದ್ದೆ  
As for me, I should have given fifty  
ಹೆಚ್ಚು ಕೊಡುತ್ತಿದ್ದಿಲ್ಲ [that)  
I should not have given more (than  
ಕೆಲವರು ಮೇಲಾಡುತ್ತಿದ್ದರು  
Some people were out-bidding me  
ಅದಕ್ಕೆ ಹೆಚ್ಚು ಕೊಡ ಬೇಕಾಯಿತು [more  
Therefore I was obliged to give  
ಕೆಲವರು ತಮ್ಮನ್ನು ಬಹಳ ಹೆಚ್ಚು ಸಿಕೊ  
ಳ್ಳುತ್ತಾರೆ  
Some people are very arrogant  
(exalt themselves. Luke 14, 11.)

i kudureg' eshtu rūpāyi koṭṭiri?  
this to horse how many rupee you  
gave?  
bahala koṭṭe  
much I gave  
nūrakinta heḇḇu koṭṭe  
than 100 more I gave  
bahal' āyitu  
much it became  
ashtu bahala koḍa bārad' ittu [it was  
so much more to give the not coming  
nān' ādare eivattu koḍutt' idde  
I if become 50 giving I was  
heḇḇu koḍutt' idd' illa  
more giving h. been is not  
kelavaru mēl' ādutt' iddaru  
some above playing were  
adakke heḇḇu koḍa bēk' āyitu  
for that more to give was wanted  
kelavaru tammanu bahala heḇḇisiko-  
luttāre  
some themselves much h. increased  
they take

91. ಕೆಲವು *kelavu* = some (*G. einige*).

ನಿಮ್ಮಣ್ಣ ಬಂದು ಎಷ್ಟು ದಿವಸವಾಯಿತು?

nimm'anna bandu yeshṭu divasa-v-  
āyitu?

How long is it since your brother  
arrived?

your elder brother h. come how many  
day it became?

ಕೆಲವು ದಿವಸಾದವು

kelavu divas' ādavu

A few days

some day they became

ಕೆಲವಂದರೆಷ್ಟು?

kelav' andar' eshtu?

What do you mean by "a few"?

some if said how many?

ನಾಲ್ಕೈದು ದಿವಸ ಆಗಿದ್ದೀತು

nālk' eidu divasa āg' idditu

It may be four or five days

four five day h. become it may be

ಕೆಲವು ಕುದುರೆಗಳನ್ನು ತಕ್ಕೊಂಡು ಬಂದ

kelavu kuduregaḷannu takkoṇḍu banda

He has brought some horses

some horses h. taken he came

ಯಾರಾದರೂ ಕುದುರೆ ತಕ್ಕೊಂಡರೇನು?

yār' ādarū kudure takkoṇḍar' ēnu?

Has any one bought some horses?

who if become even horse they took  
what?

ಕೆಲವರು ತಕ್ಕೊಂಡರು

kelavaru takkoṇḍaru

Some have bought [ಲಿಲ್ಲ C.

some took [illa C.

ಕೆಲವರಿಗೆ ರೂಪಾಯಿ ಇದ್ದಿಲ್ಲ S. ...ಇರ

kelavarige rūpāyi idd'illa S. ...iral'

Some had no money

to some rupee h. been not, ...to be is not

ಕೆಲವರಿಂದ ರೂಪಾಯಿ ಇನ್ನೂ ಬಂದಿಲ್ಲ

kelavarinda rūpāyi innū band' illa

Some have not yet paid

from some rupee yet even h. come is  
not

ಕೆಲವರಲ್ಲಿ ರೂಪಾಯಿ ಇದ್ದ ರೂಕೊಡಲಿಲ್ಲ

kelavaralli rūpāyi iddarū koḍal' illa

Some have not paid, though they  
have the money

in some rupee if become even to  
give is not

92. ಇನ್ನು *innu* = yet, still (*G. noch*).

ನಿಮ್ಮಣ್ಣ ಇನ್ನೂ ಬಂದಿಲ್ಲಾ?

nimm'anna innū band' illā?

Has your brother not yet arrived?

your elder brother yet even h. come  
is not?

ಇನ್ನೂ ಇಲ್ಲ, ಹಾಗಾದರೆ ಹೋಗುತ್ತೇನೆ  
Not yet, then I am going

innū illa, hāg' ādare hōguttēne  
yet even not, thus if become I go

ಹೋಗ ಬೇಡ, ಇನ್ನೂ ಇರು  
Do not go, remain a little longer  
ಇನ್ನು ಮೇಲೆ ಬಂದಾನು  
He will be coming now  
ರಾತ್ರಿ ಆಯಿತು, ಇನ್ನು ಬರಲಿಕ್ಕಿಲ್ಲ  
It is dark, he will not come now  
ಇನ್ನಾದರೂ ಬರ ಬಹುದು  
He may still come  
ಇನ್ನೆಷ್ಟು ದಿವಸದೊಳಗೆ ಹೋಗುತ್ತಾನೆ?  
Within how many days will he  
depart?  
ಇನ್ನೆಂಟು ದಿವಸಾದ ಮೇಲೆ  
After a week  
ನಿನಗಿನ್ನೊಬ್ಬ ಅಣ್ಣ ಇರುತ್ತಾನಲ್ಲಾ?  
You have yet another brother, have  
you not?  
ಇನ್ನಿಬ್ಬರಿರುತ್ತಾರೆ  
I have two more

hōga bēda, innū iru  
to go is not wanted, yet be  
innu mēle bandānu  
yet after he may come  
rātri āyitu, innu baralikk'illa  
night it became, yet to come is not  
inn'ādarū bara bahudu  
yet if become even to come it will come  
inn'eshṭu divasad' olage hōguttāne?  
yet how many day's within he goes?  
inn'eṇṭu divas' āda mēle  
yet 8 day after becoming  
ninag' inn' obba anna iruttān' allā?  
to you yet one elder brother is not?  
inn' ibbar' iruttāre  
yet two are

93. ಹಿಂದೆ *hinde* = behind, formerly (*G. hinten, früher*);  
ಮುಂದೆ *munde* = in front, in future (*G. vor, vorn, in Zukunft*);  
ಮುಂಚೆ *munčē* = before, formerly (*G. vor, früher*). See Remark p. 9.

#### Cases still in use

*Nom.* hindu, the near, the back part  
*Instr.* hindininda, from behind, from a former time  
*Dat.* hindakke, behind, to a former time, at...  
*Gen.* hindina, hind, former.  
*Loc.* hinde, behind, formerly.

*munde* and *munčē* are declined in the same way.

ನಿನ್ನ ಕೆಲಸ ಹಿಂದು ಮುಂದೆ ಮಾಡಿದಿ  
ninna kelasa hindu munde māḍidi  
You have done your work in a thy work hind part in front thou didst  
confused way  
ಹಿಂದಕ್ಕೊಮ್ಮೆ ಅದರಂತೆ ಮಾಡಿದ್ದಿ  
hindakk' omme<sup>1</sup> adar'antē māḍiddi  
You had done the same once before formerly once like that h. done thou  
wast

<sup>1</sup> *Womme*, adverb derived from the numeral adjective *wondu*, signifying "once"

ಒಳ್ಳೆದು, ಹಿಂದಿನ ಮಾತಿರಲಿ  
Well, let bygones be bygones  
ಇನ್ನು ಮುಂದೆ ಹೀಗೆ ಮಾಡ ಬೇಡ  
In future never do so again  
ಹಿಂದು ಮುಂದು ನೋಡಿ ಕೆಲಸ ಮಾಡು  
Do your work carefully (with cir-  
cumsppection)

ಮುಂದಿನವರು ಹಿಂದಕ್ಕೆ ಹೋಗಲಿ  
Let those in front go to the rear  
ಹಿಂದಿನವರು ಮುಂದಕ್ಕೆ ಬರಲಿ  
Let those behind come to the front  
ನನ್ನ ಮುಂದಿನಿಂದ ಹೋಗಿರಿ  
Go on before me  
ನಾನು ಹಿಂದೆ ಬರುತ್ತೇನೆ  
I am going behind  
ಹಿಂದು ಮುಂದು ನೋಡಿಕೊಂಡು ಹೋಗಿರಿ  
Go along cautiously

wollêdu, hindina mât' irali  
good, former word let be  
innu munde hige mâda bêda  
yet in future thus to do is not wanted  
hindu mundu nôdi kelasamâdu  
hind part fore part h. seen work do

mundin' avaru hindakke hôgali  
those in front to the rear let go  
hindin' avaru mundakke barali  
those of the rear to the front let come  
nanna mundininda hôgiri  
my from before go  
nânu hinde baruttêne  
I behind come  
hindu mundu nôdi kondu hôgiri  
rear front h. seen h. taken go

#### 94. The same continued.

ನೀವು ಮುಂಚೆ ಈ ಊರಲ್ಲಿದ್ದೀರೇನು? S.

...ರೋ? C. [before?

Have you been in this place  
ಇಲ್ಲ, ಹದಿನೈದು ದಿವಸದ ಹಿಂದೆ ಬಂದೆವು  
No, we arrived a fortnight ago  
ಇಲ್ಲಿಗೆ ಬರುವದಕ್ಕಿಂತ ಮುಂಚೆ ಎಲ್ಲಿದ್ದಿರಿ?

Where did you live before you  
came here?

ಮುಂಚೆ ಮುಂಬಾಯಿಯಲ್ಲಿದ್ದೆವು  
Formerly we lived in Bombay  
ಅದಕ್ಕೂ ಮುಂಚೆ ಮಂಗಳೂರಲ್ಲಿ  
And before that at Mangalore  
ಮುಂದೆ ಏನು ಮಾಡುವಿರಿ?

What are you going to do in future?  
ಹಿಂದಿನ ಮಾತು ಹೇಳಿದೆವು  
We have told you the past

nivu munçe i ûrall' iddir' ênu? S.

...rô? C.

you before this in town you were what?  
illa, hadineidu divasada hinde bandevu  
not, 15 of day behind we came  
illige baruvadakk'inta munçe yell'  
iddiri?

hither than the coming before where  
you were?

munçe mumbâiyall' iddevu  
before in Bombay we were  
adakkû munçe maṅgalûralli  
to that even before in Mangalore  
munde yênu mâḍuviri?  
in future what you will do?  
hindina mâtu hêḷidevu  
former word we told

ಆದರೆ ಮುಂದಿನದು ಯಾರಿಗೆ ಗೊತ್ತು?

But who knows the future?

ನಮ್ಮ ಮುಂದೆ ಇಂಥಾ ಮಾತು ಆಡ ಬೇಡ

Do not talk like this in my presence

ಇನ್ನು ಮುಂದೆ ಹೀಗೆ ಮಾಡುವದಿಲ್ಲ

In future I shall never do so

âdare mundin'adu yârige gottu?

but of the future that to whom certainty?

namma munde inthâ mâtu âda bêda

our before such word to play not wanted

innu munde hige mâduvad' illa

yet in future thus the doing is not

95. ಹೊರಗೆ horage = out, without, outside (*G. aussen hinaus, ausser*);  
ಒಳಗೆ wolage = in, within, inside (*G. innen, innerhalb, hinein, in*).

Cases in use.

*Nom.* horagu, the outside.

*Instr.* horagininda, from the outside.

*Dat.* horage, horakke, to the outside, out.

*Gen.* horagina, horagana, outer, external.

*Loc.* horage, horaginalli, on the outside.

wolage, follows the same rule.

wolagâgu = to obey.

ನಿಮ್ಮ ಮಗ ಒಳಗಿದ್ದಾನೇನು? S.

...ನೋ? C.

Is your son inside?

ಮನೆಯೊಳಗಿಲ್ಲ

He is not at home

ಹೊರಗೆ ಹೋಗಿದ್ದಾನೆ.

He has gone out

ಸ್ವಲ್ಪ ಹೊತ್ತಿನೊಳಗೆ ಬಂದಾನು

He may come within a short time

ಅವನು ಬರುವಷ್ಟರೊಳಗೆ ನಮ್ಮ ಮನೆ

ನೋಡ ಬರಿ

Come to have a look at my house  
till he return

ಇವನ ಹೊರಗಿನ ಮಾತು ಚಲೋದು

His outside (his words) is very fine

ಒಳಗಿನದು ಮಾತ್ರ ಕೆಟ್ಟದ್ದು

But his inside is very bad

nimma maga wolag' iddhân' ênu? S.

...nô? C.

your son within he is what? ...is?

maney'olag' illa

house within he is not

horage hôg' iddhâne

outside h. gone he is

svalpa hottin' olage bandânu

little of time within he may come

avanu baruv'ashṭar'olage namma mane

nôḍa barri

he coming of so much within our house  
to see come

ivana horagina mâtu çalôdu

his outer word fine one

wolaginadu mâtra keṭṭaddu

inner one only bad one

ಅವನು ಒಳಗೊಂದು ಹೊರಗೊಂದು  
He is a hypocrite  
ತಾಯಿತಂದೆಗಳಿಗೆ ಒಳಗಾಗುವದಿಲ್ಲ  
He is disobedient to his parents  
ಅವನ ಕೆಟ್ಟ ಕೆಲಸ ಹೊರ ಬಿದ್ದೀತು  
His wickedness will come to light

avanu wolag' ondu horag' ondu  
he inside one outside one  
tāyitandegalige wolag' āguvad' illa  
to parents the obeying is not  
avana ketṭa kelasa hora<sup>1</sup> bidditu  
his bad work out may fall

96. ಹತ್ತರ hattara = near (*G. nahe*).

Declined like kelasa No. 22.

ಇವರ ಮನೆ ಎಲ್ಲಿ ಅದೆ?  
Where is his house?  
ಹತ್ತರದೆ (ಹತ್ತರವದೆ), ದೂರಿಲ್ಲ  
It is not far, it is quite near  
ನಮ್ಮ ಮನೇ ಹತ್ತರ  
It is near my house [ನು?  
ಆಗಾಗ್ಗೆ ನಿಮ್ಮ ಹತ್ತರ ಬರುತ್ತಿರುತ್ತಾನೇ  
Does he visit you now and then?  
ನಮ್ಮ ಹತ್ತರ ಬರುವದಿಲ್ಲ  
He does not visit us (me)  
ನಾನು ಅವನ ಹತ್ತರ ಹೋಗುವದಿಲ್ಲ  
I do not visit him  
ಬಾ, ತಮ್ಮಾ, ಹತ್ತರ ಬಾ  
Come here, little boy, come near  
ನಿನ್ನ ಹತ್ತರ ಒಂದು ರೂಪಾಯಿ ಅದೇನು?  
Have you got a rupee with you?  
ನನ್ನ ಹತ್ತರ ಏನೂ ಇಲ್ಲ [with me  
I have not got anything (any money)  
ಇವರ ಹತ್ತರ ರೂಪಾಯಿ ಇದ್ದಾವು  
This person (or pl.) may perhaps  
have some money

ivara mane yelli ade?  
their house where is?  
hattar' ade (hattara-v-ade), dūr' illa  
near it is, far is not  
namma manē<sup>2</sup> hattara  
our house's near [ttān'ēnu?  
āg'āgṛge nimma hattara barutt'iru-  
then then your near coming he is what?  
namma hattara baruvad' illa  
our near the coming is not  
nānu avana hattara hōguvad' illa  
I his near the going is not  
bā, tammā, hattara bā  
come, younger brother, near come  
ninna hattara wōndu rūpāyi ad'ēnu?  
your near one rupee is what?  
nanna hattara yēnū illa  
my near what even is not  
ivara hattara rūpāyi iddāvu  
their near rupee they may be

97. ತನಕ tanaka = till, as far as (*G. bis*).

ನಿಮ್ಮ ಹಿಂದೆ ಬರುತ್ತೇನೆ  
I am following you

nimma hinde baruttēne  
your behind I come

<sup>1</sup> Instead of *horage*.

<sup>2</sup> Instead of *maneya*.

ಎಲ್ಲಿ ತನಕ ಬರುತ್ತೀರಿ?

How far will you come?

ನಿಮ್ಮ ಮನೇ ತನಕ ಬರುತ್ತೇನೆ

As far as your house

ಮುಂಬಾಯಿ ತನಕ

As far as Bombay [...ಲ್ಲವೋ? C.

ಮುಂಬಾಯಿ ಮುಂಚೆ ನೋಡಿದ್ದಿಲ್ಲೇನು? S.

Have you never seen Bombay yet?

ಇಂದಿನ ತನಕ ನೋಡಿದ್ದಿಲ್ಲ

I have never seen it up to this day

ಇಲ್ಲಿ ತನಕ ನಮ್ಮೂರು ಬಿಡಲಿಲ್ಲ

I never left my native town till now

ಹಾಗಾದರೆ ಅಲ್ಲಿ ತನಕ ಬರಿ

Then come as far as that

ನಾ ಬರುವ ತನಕ ಹೋಗಿ ಬೇಡಿರಿ

Do not go before I come

ನೀವು ಬರುವ ತನಕ ನಿಂತಿರುತ್ತೇನೆ

I shall stay till you come

yelli tanaka baruttiri?

where as far as you come?

nimma manê tanaka baruttêne

your house's as far as I come

mumbâyi tanaka

of Bombay as far as [...illavô? C.

mumbâyi muñçe nôd' idd' ill' ênu? S.

Bombay before h. seen h. been is not what?

indina tanaka nôd' idd' illa

to-day's till h. seen h. been I am not

illi tanaka namm' ūru biḍal' illa

of here till our town to leave is not

hâḡ'âdare alli tanaka barri

thus if become of there as far as come

nâ baruva tanaka hôga bēḍiri

I coming till to go is not wanted

nivu baruva tanaka nint' iruttêne

you coming till h. stood I am

### 98. ಮಾತ್ರ mâtra = only (G. nur).

ಎಷ್ಟು ಮಂದಿಗೆ ಉಣ್ಣಲಿಕ್ಕೆ ಹೇಳಿದ್ದಿರಿ?

How many people had you invited to dinner?

ಮೂವತ್ತು ಮಂದಿಗೆ ಮಾತ್ರ ಹೇಳಿದ್ದೆವು

We had invited only 30 people

ಇವತ್ತು ಮಂದಿ ಮಾತ್ರ ಬಂದಿದ್ದರು

Only 20 people had come

ನಿಮ್ಮ ಮನೆಯವರು ಬಂದಿದ್ದರು

Your family had come

ನಿಮ್ಮನ್ನು ಮಾತ್ರ ನೋಡಲಿಲ್ಲ

You only I did not see

ನೀವು ಮಾತ್ರ ಬಂದಿದ್ದಿಲ್ಲ

You only were not come

yeshṭu mandige unṇalikke hēl'iddiri?

how many to people to eat h. told you were?

mūvattu mandige mâtra hēl' iddevu

30 to people only h. told we were

ippattu mandi mâtra band' iddaru

20 people only h. come were

nimma maney' avaru band' iddaru

your house's they h. come were

nimmannu mâtra nôḍal' illa

you only to see is not

nivu mâtra band' idd' illa

you only h. come h. been are not

ಎಷ್ಟು ಘಂಟೆ ತನಕಿದ್ದರು?  
 How long did people remain?  
 ಹತ್ತು ಘಂಟೆ ತನಕ ಮಾತ್ರ ಇದ್ದರು  
 Only till 10 o'clock  
 ಕೆಲವರು ಹನ್ನೆರಡು ಘಂಟೆ ತನಕ ಇದ್ದ  
 ರಂತೆ  
 I heard that some remained till  
 12 o'clock  
 ನಾ ಮಾತ್ರ ನೋಡಲಿಲ್ಲ  
 I did not see them though

yeshtu ghaṇṭē tanak' iddaru?  
 how many of the bell till they were?  
 hattu ghaṇṭē tanaka mātra iddaru  
 10 of the bell till only they were  
 kelavaru hanneradu ghaṇṭē tanaka  
 iddar' ante  
 some 12 of the bell till they were it  
 says  
 nā mātra nōḍal' illa  
 I only to see is not

99. ಒಂದು wonda, ಒಬ್ಬ wobba = one (*G. ein*);

ಎರಡು yeraḍu, ಇಬ್ಬರು ibbaru = two (*G. zwei*), and other numerals.

Wonda, yeraḍu and other numeral adjectives of the neuter gender are declined like adu, see No. 6; wobba follows ava; ibbaru, mūvaru, etc. follow the pronoun avaru in declension.

When neuter numeral adjectives are to be used before nouns of the masculine or feminine gender, the word maṇḍi is inserted.

ಎಷ್ಟು ಮಂದಿಯನ್ನು ಊಟಕ್ಕೆ ಕರೆಯಲಿ?  
 How many persons shall I invite  
 to dinner?

yeshtu mandiyannu ūṭakke kareyali?  
 how many people to dinner let (*a. p.*)  
 call?

ಎಂಟು ಮಂದಿ ಕರೆ  
 Invite eight persons

yeṇṭu mandi kare  
 eight people call

ಇಬ್ಬರನ್ನು ಕರೆದೆ

ibbarannu karede

I have invited two

two I called

ಒಬ್ಬಿಬ್ಬರು ಮನೆಯಲ್ಲಿದ್ದಿಲ್ಲ  
 One or two were not at home

wobb' ibbaru maneyall' idd' illa

ಒಬ್ಬನು ತಾ ಬರುವದಿಲ್ಲ ಅಂದ  
 One refused to come

one two in the house h. been are not

ಇನ್ನೂ ಒಬ್ಬಿಬ್ಬರಿಗೆ ಹೇಳ ಬೇಕು  
 One or two are still to be invited

wobbanu tã baruvad' illa anda

ಇನ್ನೂ ಮೂರು ಮಂದಿಗ್ಗೇಳು

one himself the coming is not he said

Invite three persons more

innū wobbb' ibbarige hēla bēku

ಈಗ ಎಂಟು ಮಂದಿ ಬಂದಿದ್ದಾರೆ

still even to one to two to tell is wanted

Eight persons are come now

innū mūru mandig' hēlu

still even three to people tell

iga yeṇṭu mandi band' iddhāre

now eight people h. come are

ಇಬ್ಬರು ಹುಡುಗರಾದರೂ ಬಂದಿದ್ದಾರೆ  
Two boys also are come  
ಹಾಗೂ ಒಬ್ಬ ಹುಡುಗಿ  
A girl also

ibbaru huḍugar' ādarū band'iddhāre  
two boys if become even h. come are  
hāgri wobbba huḍugi  
so even one girl

100. *The same continued.*

ಒಬ್ಬೊಬ್ಬರಿಗೆ ಎರಡೆರಡು ರೂಪಾಯಿ  
ಕೊಡುತ್ತೇನೆ

I shall give them two rupees each

ಒಂದೊಂದು ಕೊಡು

Give each of them one

ಒಬ್ಬರ ಹಿಂದೊಬ್ಬರು ಹೋಗುತ್ತಾರೆ

They are going one after the other

ಒಬ್ಬರಿಗೊಬ್ಬರು ಸಲಾಂ ಮಾಡಿಹೋದರು

They went away saluting one another

ಇವರಿಬ್ಬರು ಅಣ್ಣ ತಮ್ಮಂದಿರು

These two men are brothers

ಅವರ ಮನೆಗಳು ಒಂದಕ್ಕೊಂದು ದೂರ  
ವಾಗಿಲ್ಲ

Their houses are not far from one another

ಆದರೂ ಒಬ್ಬರ ಮನೆಗೊಬ್ಬರು ಹೋಗುವದಿಲ್ಲ

But they do not visit one another

ಒಬ್ಬರನ್ನೊಬ್ಬರು ಕರೆಯುವದಿಲ್ಲ

They do not invite one another

ಒಬ್ಬರಲ್ಲೊಬ್ಬರು ಊಟ ಮಾಡುವದಿಲ್ಲ

They do not eat with one another

ಒಬ್ಬೊಬ್ಬನು ತನ್ನ ತನ್ನಷ್ಟಕ್ಕೆ ತಾನೇ ಇರುತ್ತಾನೆ

Each one remains for himself

wobb' obbarige yeraḍ' eraḍu rūpāyi  
koḍuttēne

to one one two two rupee I give

wond' ondu koḍu

one one give

wobbbara hind'obbaru hōguttāre

behind ones' ones they go

wobbarig' obbaru salām māḍi hōdaru

to ones ones salām h. made they went

ivar' ibbaru anna tammandirū

they two e. brother y. brothers

avara manegaḷu wondakk' ondu dū-  
ra-v'āg'illa

their houses to one one far  
h. become are not

ādarū wobbbara maneg' obbaru hōgu-  
vad'illa

[the going is not  
but even of the one (pl.) to house ones

wobbarann' obbaru kareyuvad' illa

ones (acc.) ones the calling is not

wobbarall' obbaru ūṭa māḍuvad'illa

in ones ones meal the making is not

wobb' obbanu tanna tann' aṣṭakke  
tānē iruttāne

one one his his to so much himself is

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